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Christian Healing

1945.2

Healing & Prosperity Thoughts

TO BE USED FROM

JULY 20 to AUGUST 19

Healing: All the restorative powers of Being now unite in healing me.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

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Prosperity: My rich inheritance from my Father is now made manifest, and I rejoice in my prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

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VOLUME 99 JULY, 1943 NUMBER 1

Health and Prosperity

BY CHARLES FILLMORE

JESUS enlarged His consciousness of Spirit life and substance until it became an unseen molten flow of spiritual electrons. He called the substance "the bread . . . which cometh down out of heaven," which a man might eat and live forever. "Many therefore of his disciples, when they heard *this,* said, This is a hard saying; who can hear it?" He then explained that He was talking about the Spirit of bread. "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." This was beyond their understanding, and "many of his disciples went back, and walked no more with him."

We are so accustomed to beholding life associated with matter that we are unable to conceive of it as a substantial force in space. However modern discoveries prove that what seems vacant space to our physical eyes is full of substantial life-producing elements; that there is in reality no such thing as space, that the tril-

lions of miles between the suns and planets is a seething, boiling mass of life and substance.

When this great truth comes home to us we begin to understand what Jesus meant when He said His words were spirit and life.

Socrates, the great Athenian, said, "Character is a matter of growth, and all I hope to do is to make you think for yourselves." It is the culture of the inner man that gives weight and force to his words. Some persons think that deeds outstrip all other agencies in perpetuating the reputations of men.

Socrates is an example of a great man who made a lasting impression on the world, not by what he did but wholly by what he said. He held no office nor performed any miracle; merely walked about like a mendicant and talked. Yet Socrates is one of the most fascinating characters of the ancient world, and his reputation rests on the fragmentary words reported by his brilliant pupil Plato. Socrates is reported to have said, "I pray to Pan and all the gods that be." In the sight of organized religion this of course made him a pagan. But Socrates was broad-minded and all-inclusive in his approach to the gods; in fact all the Athenians were noted for their religious generosity. It is said that in the time of Paul there were two thousand shrines in Athens erected to the deities of all nations, one even to the "UNKNOWN GOD," whom Paul told them in his oration on Mars' Hill that he represented.

We do not commend Socrates' worship of many gods, but we cannot help applauding his impartiality and all-inclusive comprehension of divinity. He saw people of many cults worshiping different gods, each getting a measure of good; so he evidently decided to play safe and include them all in his devotions.

No man has exactly the same idea of God as his neighbor. Each of us carries in his mind a group of ideas about the character of God and these ideas as a whole constitute his Lord and his God. Jesus illustrated this in Matthew 22:42-45, where He answered the question "What think ye of the Christ? whose Son is he?" They said, "*The son* of David." He said to them, "How then doth David in the Spirit call him Lord, saying,

"The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?
If David calleth him Lord, how is he his son?"

The universal cosmic Christ or Lord communicates with us through our spiritual consciousness, our Lord. Every spiritual thought enlarges our Christ consciousness until our Christ and the Lord Christ are merged into one.

We sit at the right hand of the Christ every time we affirm our spiritual power and dominion over weakness, sin, evil, sickness, in fact every emotion and impulse that would rob us of our spiritual supremacy.

Socrates invoked his highest concept of Deity: "Pan and all the gods that be." In our day there are millions who are still mentally functioning in the pantheistic throes of nature. They have not been taught and they have no awareness of the cosmic force that gathers in and about us when we focus our mind on the indwelling Christ.

All real healing has its source in creative Mind, and whoever declares in thought and word the presence and power of this Mind is gathering and pressing into service the restorative energies of God.

"Thou shalt also decree a thing, and it shall be established unto thee."

The Faith of Daniel

BY GEORGIA MOORE EBERLING

DARIO STOOD on the top of the high wall that surrounded Babylon and looked out toward the desert. A caravan was slowly wending its way into the gates of the city. A caravan from India or Persia with its load of rich merchandise usually had all of Dario's attention, but today the army was returning to Babylon, and that made the arrival of a caravan seem of small moment. His father and brother were with the host of King Nebuchadnezzar returning from Palestine. Dario gloried in the prowess of the army.

"Next year I shall be fifteen and shall go with the soldiers. I shall help the king destroy all our enemies," he thought.

Filled with excitement as he was, he had not been able to sleep last night, and at the first break of day he had stolen away to the gates of the city. Bathed in a morning mist, the city was beautiful at this hour. Its fifty-five square miles stretched in a vast panorama. There was the palace of Nebuchadnezzar, which was also his home; for his father served the king in the palace, even as he himself did, and they all dwelt within its walls. The hanging gardens of the queen waved lacy fronds of greenery, and near the palace was the mighty bulk of the great towerlike temple of Belov-Marduk. From there the streets stretched into the dim distance straight as the flight of an arrow.

Dario strained his eyes out across the plain, but there was no sign yet of the banners of the advancing army, no dust clouds caused by marching feet. Off to

the south the Persian Gulf sparkled in the opalescent light, as blue as the sky above it, and far to the east the lazy Tigris flowed along its sluggish way. Without its water Babylon would have no harvests of wheat and barley, no dates or other fruit, no sesame and vetches. Dario glanced down into the moat; when the army was sighted the drawbridges would be let down and all would be wild activity.

The wait was long. The sun came up, Babylon awoke; but Dario dozed in the shade of the parapet, so it was not he after all who raised the cry "The army! The army! The soldiers come!"

Instantly from every room of the houses that lined the street atop the walls heads were thrust out of windows, and soon the walls were lined with eager watchers. Sure enough, off there in the west they could see tiny specks that grew larger and became chariots and horses, bowmen in long lines, then flags waving. At last they could hear the roar of an advancing victorious army.

Dario waited no longer; he dashed down the stairs. Soon the horsemen would be at the drawbridges over the moat; the streets were even now packed. He made his way as swiftly as he could to the palace, where he was waiting when the first of the marching troops reached the gates. He joined lustily in the shouting:

"All hail, King Nebuchadnezzar. Live for ever, king! Perish the foes of Babylon!"

Suddenly Dario's eyes shone, his breath caught in his throat with pride; for there was his father, a captain of the host, riding his horse at the head of his column.

Far back at the rear of that host came the captives. Hundreds of them drooped under the weight of packs

and the heat of the sun. They did not lift their eyes; the glory of Babylon meant nothing to them. Jerusalem was their holy city, and it was far away. Despair was in the hearts and the manners of the captives of war.

Dario had to remember many things that he had been told of these Jews in order not to feel desperately sorry for them, many of them were so young.

"Their king, Jehoiakim"—so he had been taught—"was an insolent ruler. He had defied Nebuchadnezzar! Had refused to pay the tribute to Babylon that he should have given."

Dario wondered briefly if Jehoiakim had been dragged to a bitter death at the wheels of Nebuchadnezzar's chariot. Often enemy kings were so executed. To himself he whispered:

"So perish all the foes of Babylon!"

The chariots finally rumbled to a stop before the palace. King Nebuchadnezzar and the inmates of the palace were home again after months in a distant land. Dario, his sister, and his mother were clasped in their father's arms. His father told Dario:

"You are to have a companion, my son, a boy just your age."

Dario's eyes grew bright. "Did you bring home many Hebrew lads?"

"Yes, Ashpenaz chose a number of royal children in whom he found no blemish. They are indeed well-favored boys, skillful and cunning; they have much learning and wisdom and, Dario, they understand science. You lazy boy, you will be ashamed of your lack. They will make splendid helpers in the palace. They will quickly learn the Chaldean tongue and our wisdom," his father told him.

"But my companion," Dario persisted curiously.

"A handsome youth by the name of Daniel will be your assistant in the king's quarters. And hark you, lad, you can learn as much from the Hebrew as you can teach him," his father assured him.

"Daniel," Dario whispered. "I shall be glad for a companion. I hope he will be a friend."

Dario rose very early the next morning and hastened gladly to his duties in the king's quarters. He was glad the army was home, his brief holiday was over, and he was eager to meet Daniel, who was to be his close companion for years to come.

He paused for only a second at the door of the room that he had been told was Daniel's, then peered inside. The inmate of the room was up. A tall slender boy who bore himself as a prince should was kneeling at the open window. His lips moved and his eyes were gazing far to the westward, where in imagination he saw the towers, the hills and streams of his home land.

Dario entered silently and moved to the window. He stood there until the stranger arose from his knees. Quietly they took each other's measure. Dario looked long into the sad, dark eyes of the captive boy. Then won by the liquid, melting beauty of the dark eyes and moved by sudden pity, he thrust out his hand. For a moment he knew just how he would have felt if he had been carried away by force to some place where he could not see the palace, the temple of Belov-Marduk, or the queen's hanging gardens. It was well that this boy's wicked king had died, but after all Daniel could not help having had a wicked king.

"I am Dario," he said; "and you are Daniel?"

"Yes, I am Daniel, and I have much to learn in this strange land. Will you teach me?"

Dario nodded and grasped Daniel's hand a little

tighter, "Daniel—Daniel—it is a queer name. What means it?"

"It means 'God is defender of my right,' " returned the owner of the name.

"Not that it matters," Dario hastened to add; "for our king will change your name. He doesn't like Jewish names, but I will always call you Daniel. Come, Ashpenaz is expecting us, I will show you all your duties."

As Dario had said, the king called Daniel into his presence that day and said to him:

"You are to be a Chaldean, so you shall have a Chaldean name. I will call you Belteshazzar. Belteshazzar of Babylon—does that sound good to you?"

"Yes, sire, I like it well," the boy returned.

So Dario and Belteshazzar worked and played together and grew to love each other like brothers. But Dario, as he had promised, called his friend by the Hebrew name of Daniel, and the Jewish boy loved to hear the familiar home name on the lips of his Chaldean friend.

Years of peace now came to Chaldea. It was a golden age of art and science, of growth and construction. Dario and Daniel were learning all things that pertained to the kingdom. They had secure places in the palace and in the heart of the king. Dario smiled now when he remembered his old wish to be a soldier. This was so much better. Almost before they knew it they were tall young men who drove their chariots at top speed around the massive walls that guarded Babylon, or joined the nobles of the court hunting in the forest for lions, wild boars, jackals, gazelles, and hares.

Time flying by altered all things however except Dario and Daniel's friendship. The old king died

and Darius the Mede came to Babylon's throne. Dario and Daniel were in favor with Darius, but a strong feeling of jealousy began to grow up among the courtiers and the wise men toward Daniel. The magicians had forgotten how this Daniel had saved all their lives when he recalled (by the help of his God) the vanished dream and its interpretation, which had vexed Nebuchadnezzar until he remembered it. They remembered only that Daniel was not a Chaldean by birth; that Daniel prayed three times daily at his open window to a God whom they knew not.

Dario heard these murmurs, felt the tide turning against Daniel; but he was powerless to do aught except warn his friend to be very careful not to offend or to give his enemies a chance to do him harm.

Dario said to Daniel: "They ask why you, a foreigner, have such prestige? They say that a son of Chaldea, not a Hebrew, should have the post of high ruler in Babylon. They seek to do you harm, my Daniel. Be on your guard."

So although the eyes of envy watched Daniel continually, they could find no fault in him. At last one more cunning than they all whispered:

"If we get at this Hebrew at all it must be through his religion."

Darius had no suspicion that the edict which he signed making it a law of the Medes and Persians—which could not be changed!—was directed at his favorite Daniel. Darius, swollen with pride and open to flattery, fell readily into agreeing that no person in the kingdom was to pray to or ask a petition of anyone, god or man, save the great and mighty and all-powerful ruler of Babylon, Darius the Mighty!

Dario hurried to Daniel with the news of this new

decree. Daniel must be warned not to pray to his God until this law was no longer in force. But he saw at once that he was too late. Daniel was even then in his place of silence, his secret place of prayer, at the window that faced toward Jerusalem.

"My God can deliver even from the lions, Dario," said Daniel.

So calm and sure was Daniel that Dario felt the force of his friend's faith and left with his own heart at ease. Not for some time did he remember that Daniel had not actually promised that he would not pray to Jehovah God. But surely he would not! He could not be so rash as to break the new law deliberately! Daniel could be diplomatic and pray within the darkness.

To Dario's grief and dismay he heard the next day that Daniel had broken the king's decree—not once but three times! Just what he had been in the habit of doing he had continued to do. Spies had seen; had reported the matter to the king. Now Darius bitterly regretted his hasty law, he called Dario to him and bewailed the fact that he had been tricked into making trouble for Daniel.

"The decree stands, but think you not, Dario, that Daniel's God will preserve him?" Darius asked hopefully.

"Could our god save us? Can any god stop the hungry lions' mouths?"

Dario stood beside Daniel when his sentence was read. Darius sat silent a moment then said:

"Daniel, thy God, whom thou servest constantly and continually, He will deliver thee."

Dario wished that he might believe that this was true, and he wondered if Darius really believed it.

Dario followed Daniel and the guards down the lovely garden path. Daniel gave no sign of fear, not even when they reached the den where the fierce, hungry Numidian lions were roaring and shaking the earth with their wild growls. Then Dario could go no further. He turned back and from his tortured heart went up a petition to Daniel's God, the first in all his life:

"O God of Daniel, save him, save my friend from the wrath of the lions. Restore him to me."

He fled then, not daring to see Daniel drop down into the lions' hungry maws, for though he prayed Dario had little hope that his prayer would be answered.

Two men in the huge old palace of Babylon did not sleep that night. The king neither ate nor slept. He refused to allow the harpers to play or the dancing girls to appear. Dario too was awake all night, praying to the God that Daniel worshiped. Never once did he petition his own god.

At last the dawn spread her rays of light over the desert. Shafts of sunlight struck the palace windows. Dario started for the garden, but ahead of him was Darius. Dario waited. The king was weeping, but his words were plain:

"O Daniel," called the ruler of all Babylon as he leaned over the edge of the lions' den. "Daniel, servant of the living God, *is* your God, whom you serve constantly, able to deliver you from the lions?"

Dario held his breath. Then sudden joy swept him like a tide; for faintly came the voice of his friend:

"O king, live forever, my God has shut the lions' mouths that they have not hurt me."

Dario hardly heard the rest. He knew that Daniel had been drawn up from the pit and was saying he had

no intention of wrongdoing, and he heard the king's reply as if it were coming from a long distance. For Dario had fallen on his face in the garden path and was weeping.

Daniel's God had become very real to him through that night's vigil. Now he gave thanks to the God of Daniel.

Later, with a new, sweet humility in his voice, Dario said: "O my friend, my brother, your God, whom you have served all these years, revealed Himself to me in the night, and He met me in the garden this morning. I too shall now serve and pray to your God."

And as a glow illumined Daniel's face and his hands reached out to grasp his friend's, Dario whispered:

"It took the lions' roars to make me pray, O Daniel, but your life taught me faith."

And to the Daniel who dared to be true came not only the joy of knowing that his own faith had been rewarded, but the even greater joy of realizing that his faithfulness had at last won to the worship of the one God, the only true God, Jehovah, the one person whom he loved more than his life.

You Help Someone You Know

When You Give to the

USO

The Sin and the Saving

BY GEORGE WYNN WILSON

On your own heads, in your own hands, the sin and the saving lies!

WHEN KIPLING penned those words he had in mind the sin and the saving of a whole people: the sin of unpreparedness for war, of which the Allies was guilty, and the saving possible through the taking of vigorous action.

But after all a nation is merely the sum of its individual citizens; what applies to a nation applies equally to its nationals. Each of us can apply this truth to himself to great advantage, for in these two lines are to be found all the essentials of the teachings spread over the world by Unity.

The acceptance of the truth of these lines means taking full and undivided individual responsibility for our material, physical, mental, and spiritual condition of the moment. It means that this condition, as we admit, is a result of direct action on our part, something done or left undone, some thought entertained or dismissed.

It means also that we cease blaming other people and other things for our various trials and tribulations, that we acknowledge that within ourselves lies the strength by which we can "save" ourselves.

Most of the nations of the world are today in sore straits because they committed the "sins" and omitted the "savings." As a citizen each of us has his responsibilities in this matter even if he has not yet accepted them.

Reform or advancement, individual or national, must begin with the individual. There is no other logical starting point. We must demonstrate our willingness to accept as solely our own problem the responsibility for ourselves and our condition. From there we can go on to show others the truth of our belief.

It would be fine, so most of us think, if our problems could be solved for us vicariously, but this is not being done. We are a spoon-fed people materially, but there are no spoons designed for feeding us spiritually. You cannot live my life for me or do my thinking for me, any more than you can eat my dinner for me. And I cannot do it for you. Each for himself spiritually is an immutable law.

That is another way of saying that we cannot attain to what each of us regards as heaven, by proxy. Every one of us is equipped with the power of living right and achieving greatly, but he must use this equipment himself. There is no such thing as a mediator, because there is nothing to mediate. "All things whatsoever the Father hath are mine."

The big thing is to make a start toward doing something to overcome our handicaps and fulfill our desires. When we have accepted freely and unconditionally the blame for any lack or limitation in our life we proceed to correct the fault and are on our way to success.

We know that God has an infinite longing to help us onward and upward, but He can do nothing for us without our active co-operation. His is the power, but ours must be the initiative if this power is to be set in motion. The old proverb "God helps those who help themselves" is good spiritual teaching, for His help comes only after people have started helping themselves.

It is certainly inspiring to know that each of us can be an individual in active partnership with God in an undertaking designed solely for our own good.

To call on God for the granting of an earnest desire for a fuller life is an acknowledgment of the source of the power to fulfill, an expression of our willingness to co-operate with the divine intelligence and of our belief that the desire will be fulfilled. That is faith, active faith, one of the essential factors in our rise.

While the individual must take active steps to secure the fulfillment of his desire, the incentive to do this must come to him from God. Man is not seeking the Infinite so much as the Infinite is seeking him. Infinite life and Infinite love are seeking fuller and ever fuller manifestation through us. The progress of the world comes from the mental and spiritual urgings from God that inspire us to travel upward to His kingdom. It is the Infinite seeking every individual in the world, from the lowliest to the highest, that makes for uplift. According as each of us listens to the whisper of God that comes to him so will he rise.

One thing we must never forget. Our expectations must be from the Infinite alone. Books, teachers, classes, societies, all have their uses in revealing Truth to us, in increasing our understanding. But this is an individual affair. It is for us to decide whether or not we will take advantage of the fact that the many-sided God has a side exclusively for each one of us.

We are not children. We are grown, intelligent humans, endowed with ample strength within ourselves to follow the urgings of God. The Infinite plays no favorites; luck is illusory. To live the life God planned for us we must subscribe to this doctrine: On our own heads, in our own hands, the sin and the saving lies.

Have You a Child Problem?

BY A. J. PEEL

A FATHER WHO during the last three years has become very much interested in practical Christianity as taught and demonstrated by the great metaphysician Jesus of Nazareth is much concerned because his daughter, a bright, pretty girl of seventeen, refuses to cultivate an interest in her spiritual life.

"Why should I?" she challenges, when asked to read a metaphysical article, study her Bible, attend church or Sunday school. Then to justify her attitude she says she is quite satisfied with her life, she is having a good time, does not injure anybody, and purposes working out her own philosophy of life in her own way and in her own time. Being self-willed, she declines to accept advice even from those who are best able to judge her need of corrective thinking to orient and stabilize her thought and conduct.

Notwithstanding the keen resentment she manifests, her father seizes every opportunity to direct her thought to spiritual responsibilities. This only stiffens her intention not to be pushed and is resulting in what seems to be a perpetual armed defense against the well-meaning efforts of a fond parent to persuade his daughter to give some consideration to the more enduring values in life.

With genuine anxiety and sincerity he asks, "What can I do to make her realize how important it is to cultivate a spiritual sense of life and recognize the claims of God if one would be truly happy, efficient, and successful?"

This problem is all too common in many families. It is especially difficult for students of metaphysics who take Truth seriously, because in the first blush of their enthusiasm, when they discover the healing and regenerative action of Truth in their own thought and life, they often become impatient with those persons whom they love most dearly, because these persons show little or no interest in or desire for the Christ way of finding the more abundant life.

Their zeal is readily understandable. Most of us who in some measure have proved that the divine law, scientifically applied to our own personal problems, produces readjustment and harmony when everything else has failed, have been hurt, worried, annoyed, by the apathy shown by members of our family. This is especially true when these same members have shared in the blessings that have come to the home as a direct result of the spiritualized thinking of those members who have seen the Truth and accepted it as their life principle.

A true incident may be cited by way of illustration. A man who failed in business after some years of hard struggle to make ends meet turned to God as "a last resort." His human self-sufficiency and self-confidence gone, he was in the place where Truth could reach him, and it was not long before he began to understand what the apostle Paul meant when he said, "I can do all things through Christ." Divine love led him to make a new business connection, and his income soon increased to the point where he was able to get a much better home, a new car, and other comforts and some luxuries.

His family were quite pleased to accept the blessings of Truth, but they would have none of its responsibilities. They imposed on his good nature, demanded

the car whenever they wanted it, regardless of his own convenience, filled the house with their own friends, and thought only of having a good time.

When he tried to explain to them why prosperity had come to him, to show them that it was the effect of seeing that God, who is Spirit, has infinite spiritual ideas with which to bless mankind and that these spiritual ideas are objectified to meet human needs, they only laughed at him. To them he just had had "a good break."

It would be foolish to deny that this sort of experience is hard to bear. But no Truth-loving father, mother, sister, brother, or friend, has ever won over other members of the family, or friend, by attempting to "shove his religion down the other fellow's throat." Such zeal is never "according to knowledge."

However hard it may be to stand by and see a loved one neglecting his spiritual opportunity or even "going to the Devil," preaching at him will do no good.

I suppose the hardest thing for the enlightened Christian parent to lose is a sense of personal possession of children, wife, husband. Human relationships as such are not eternal; they exist only on this mortal plane. That son or daughter of yours, for instance—do you think you are responsible for him or her? Do you think you created your child, and if it were not for you he would not be an entity?

Some people are disturbed because Jesus made little of family relationships. But this was because the Great Teacher and Way-Shower saw so clearly that every individual soul has its origin in God, the Father of all, and continues in God. The episode of material existence on earth and of earthly relationships is merely a moment in eternal being.

Our son may have the body of an Apollo or our daughter the beauty of a Venus; the boy may be "a chip off the old block" or the girl "take after her mother"; but we still have contributed nothing to their real individuality. That began with God, and it will survive as long as God exists. The human personality we know as son or daughter is no part of infinite being.

Some folks get very much worried and disturbed as to whether they will know and recognize their departed loved ones on "the other side." In the universe of spiritual consciousness what do they expect to recognize? Surely not physical features and form, molded flesh on a framework of bone! You and I can think of reasons why we might not want to be recognized in this way even if it were a possibility! Whom do we really know even on the physical plane of existence? Surely those with whom we have mental and spiritual contact. Knowing is matter of mind, not body. Two people may never see one another yet may know each other more intimately than many wedded folk. It is a recognition of individual qualities of mind, spiritual qualities: love, sympathy, understanding, the ability to satisfy through an exchange of expressed ideas and thoughts. In so far as these are good qualities, reflecting the character and nature of God they are eternal, and are individualized in a spiritual entity which we shall always recognize because of our own spiritual nature.

We can now return to our problem. What influences can be legitimately brought to bear in order to bring about a change of mind on the part of the loved one who is not awakened to his true relationship to the Infinite and the blessings to be enjoyed when that relationship is recognized?

Much talking, persistent argument or debate, silent

resentment, or a condemnatory attitude of thought—none of these can make the other fellow "see the light."

The mission of Jesus was to reveal the true nature of God. It is significant that Jesus stressed works more than words. He taught that God is love, then He proved it by loving His fellow men, His friends *and* His enemies, impartially and unselfishly. He taught that God was the Father of all, so He treated all men as brothers. Jesus did not lower the standard of family love and affection; He elevated the plane of brotherly love in its universal sense. It was not that Jesus loved His human mother less than other sons but that He loved all mothers. If He did not stress the love of blood brothers it was because He loved all men as brothers. He had to love universally because He believed in a universal Father.

He taught that God is the only healer of man's diseases and sicknesses; so He healed all manner of physical disorders. He taught that God is the essence of love, so He comforted the sorrowing, rehabilitated the weak, and released those in bondage to false, restricting beliefs. He taught that God is Spirit and operates entirely through spiritual law. Then He proved it by rising above the limitations of material "law" and dominating physical forces and conditions. He taught that God is infinite, all the good that man can take and be. Then He proved it by relying entirely on God to supply His human needs, and He never lacked any needful thing. He taught that God is life, the only life there is, the life in which we have our being. And because He knew this to be the truth the tomb could not hold Him.

We are told repeatedly in scriptural record of His life and work that the people flocked to hear Him

when they saw the works He did. The one thing His enemies could not dispute was His power to implement His teaching by deeds.

"What can I do to convince my son, daughter, husband, wife, that the law of God, understood and practiced, insures harmony, ends discord, increases individual ability, heals sickness, protects from threatened danger, eliminates fear, increases joy, and abundantly blesses?"

Do what Jesus did. Live the Christ way. Let your Christian deeds speak louder than your words of profession. You and I are no more Christian than our life reveals us to be. Jesus exhorted His disciples, "Even so let your light shine before men; that they may see your good works, and glorify your Father." There's our answer!

"Yes, I know," some may answer, "but if I had only known something of this great truth when I was younger, what a difference it would have made in my life!" And that is why you are so anxious your son or daughter, husband or wife, should become acquainted with this Christ Truth now.

But the fact remains, does it not, that our mind was not open to spiritual impressions until we began to find the sledding hard or began to realize we were missing something. Our present interest in spiritual things probably is due to some crisis in our life when whatever philosophy we had disintegrated under the fiery test and we were driven by adversity and circumstances to see the one Truth, the one good, the only good.

This should help us to understand our young folks who are living a natural, normal human life. They want to squeeze all the fun out of life while they can; perhaps especially today when they see our world civili-

zation tottering and a future on which no one can rely. As in our own case when we were living and thinking materially, spiritualization of thought to them sounds too otherworldly. The natural mortal mind always starts from the physical and builds up; it can not understand starting from the metaphysical and then shaping the physical according to the spiritual idea held in the mind.

But is this where we stop? Thank God, no! For those who know the deeper spiritual truths hidden in the teaching and example of Jesus, the revealer of the Christ Truth, the statements in the preceding paragraph are recognized for just what they are, the opposite or negative aspect of an eternal truth. For every divine truth there is a supposititious opposite, but it is never a truth. If it were, it would become the fact and its reverse would be a lie.

Who and what is your son or daughter? The mortal organism that appears at the family table talking and arguing from the standpoint of false material education that ignores the reality of the spiritual universe and its divine principle? If that is all you can see, then you have certainly a problem on your hands!

But if you know the truth about your son or daughter and that which is the infinite truth about every child of God, then you know that he is as much an individual expression of God, maintained by and inseparable from the divine principle, as you are. Sooner or later his spiritual consciousness will be awakened, and he will enter into his own individual spiritual inheritance just as you have done. He can no more escape this unfoldment of this true being than a chrysalis can escape becoming a butterfly.

Every thought of condemnation of an individual is

a denial of the truth about him, namely that as a spiritual entity he knows and expresses nothing but good, God. We can and should condemn the error held and expressed by the deluded mortal who poses as the real individual; but we must never allow our reproof to include the true character of the one who voices erroneous thoughts.

To her little girl who in a temper cries, "I hate you!" a mother may say, "That's not my little girl talking." And she believes this because she knows that the child loves her and that what is said in temper is not the true child speaking.

Jesus saw this great truth so clearly that He was able entirely to separate the individual from the false beliefs that He expressed. He once healed a lunatic who shouted, "What have we to do with thee?" Instead of arguing with the man and trying to show him why he should submit to the healing power, Jesus declared the absolute truth about this man and all men. He addressed the error, saying in effect: "Get out of him! You're in the wrong house. This man is whole; he is in his right mind."

If a loved one says, "Leave me alone! I don't want to have anything to do with God, religion, church, metaphysics," then hang onto this thought: "There is only one mind, intelligence, and that is God. This mind cannot contradict itself; therefore this babble of noise I seem to be hearing, is not mind speaking. And if this is so then it has no place in man through whom God-Mind expresses itself." When you see this, you can speak with authority to the unlawful intruder into the mental chamber: "Get out! This is not your place. Go to the swine where you belong." Then declare over and over again until you see the outward mani-

festation of the spiritual fact, "He is in his *right* mind."

All this may be silent work. The loved one may never know that he is being upheld in your thought as a spiritually perfect being, loving God, and desirous of expressing His perfect qualities, but he is going to feel the impact of spiritual impulses; and perhaps much sooner than you expect or hope, his thought will be turned Godward.

Important Announcement by Postoffice Department

In order to expedite the handling and delivery of mail in the 178 largest cities in the United States the Postmaster General has announced an improved method of addressing mail for delivery in these cities. This new method calls for the addition, after the name of the city, of a number that indicates the postal district in which the addressee is located. Unity School is located in the 6th delivery district, Kansas City, Mo.

We ask our correspondents to begin right now to address mail to Unity as follows:

Unity School of Christianity,
917 Tracy,
Kansas City 6,
Missouri

Comfort in Truth

BY SHELDON SHEPARD

COMFORT IS A WORD that sings itself sweetly into the longing human heart. It brings us the thought of relief from strain, surcease of sorrow, freedom from the pressure of evil.

But its meaning is also more positive and far-reaching than that. Comfort means too a sense of complete well-being, a deep and undisturbed satisfaction. Dictionary definitions run something like this: State or feeling of having relief, cheer, or consolation. Contented enjoyment in physical well-being. Freedom from pain, want, or anxiety. Mental ease or satisfaction. Material well-being.

Surely there is hidden in this "comforting" word enough of the meaning of blessedness to cause us to welcome into our heart and life whatever may be expected to bring a rich gift of experience. Satisfaction, cheer, mental, physical, and material well-being, these are the manifestations of the full life. They are the essential content of "comfort." They are the magic gifts to be brought by the Comforter.

When Jesus promised that His disciples should have the presence of the Comforter, these are among the good things He knew the Comforter would bring. It was in their time of severest trial and gravest doubt, in the moments when they faced the loss of His personal leadership, that Jesus promised "another Comforter, that he may be with you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him;

for he abideth with you, and shall be in you."

Here is another emphasis upon a fact of human experience of which we are becoming increasingly aware: Life is determined by "the spirit of a man." Conditions and circumstances are the product of the spirit that is within. For the power to meet and transform environment we need look only within ourselves. When we seek outside for the cause of conditions, we affirm and emphasize a weakness. The issues of life depend upon the Spirit that we allow to possess us.

"The Spirit of truth" is the Comforter who brings ease, freedom, happiness, well-being. The Spirit of truth is in the unceasing, open-minded, warmhearted search for Truth. It impels us always on toward the new revelations that are about to break into consciousness from the advancing knowledge of men, from the Scriptures, from the light that gleams on the altars of our own heart. Experiment, observation, the examination of evidence, reason, prayer, meditation, and above all, the "following of the gleam" are expressions of the Spirit of truth. Its highest revelation is a knowledge of its own presence and power, the understanding that all victory belongs to him who knows the Spirit in him.

How truly Jesus spoke when He called this Spirit the Comforter! How miserable is the dogmatist, fearful lest the advance of the race should remove the sand upon which he has built his house of creed or program; how uncertain the skeptic, floundering in currents he never hopes to understand. But how happy is the lover of Truth in his confidence that each discovery is a revelation of that for which he seeks; and the scientist pushing his inquiries day after day into unknown fields knows the joys of the Spirit of truth. Its influence is expansive in the life of the student. With what

sacred joy the worshiper, believing enough in God to embrace all Truth, watches the mists of superstition fade before the sun of advancing knowledge. How greatly comforted is the wayfarer upon the pathway of life in the consciousness that he is in league with Truth. What power reveals itself in him who knows the strength by which he lives.

Love of Truth, with ardent search for its manifestations and eager welcome of its every appearance, is truly a comforter upon the way, and is the avenue of guidance by which a greater wisdom than one's own may be expressed in one's life. Whoever longs for Truth as starving men long for food knows something of the Comforter, and unto him it is given what he shall say. Devotion to Truth above all else is the instrument by which infinite wisdom can guide us.

Recognition of the Spirit of truth is one way of acknowledging our godship. That which is within we are. We share its nature, we wield its power. Its being is our presence, healing, helping, transforming.

Because it is engrossed in processes that drive Truth away the world cannot receive or know the Spirit of truth. Bondage to superstition, submission to prejudice, engrossment in materialism, these chains fasten tight the doors to the heart so that the Spirit of truth cannot enter.

But the believer knows Him. Why? Because "he abideth with you, and shall be in you." The lover of Truth knows in his heart that what he seeks is that rightness which is at the heart of things. He knows he is willing to cast aside all prejudice and listen without bias to the voice of evidence. He knows that he seeks for reality, the inner meaning of all appearances, experiences, and manifestations. He knows that the

"Spirit of truth" is within him.

Let not such a person be timid or uncertain in facing life. Let him not be discouraged. Progress belongs to the lover of Truth. Every day brings new revelations; and if he but keep the Spirit of truth within him, he will be led to the understanding that reveals the unity and meaning of life. For "when he, the Spirit of truth, is come, he will guide you into all the truth."

The secret of growth in knowledge and understanding is a person's inner attitude, the spirit that is in him. Without the Spirit of truth he may live a long life and learn very little. He may know countless facts and never see within them. Cast about on the tossing surface of phenomena, he may never sense the steady current of reality upon which he floats.

Desire for Truth is the beginning of wisdom. Following of the gleam is marching toward the heights. Complete freedom from prejudice, superstition, and dogma in the facing of evidence is a sacrament of worship. To live for the Truth, with the Truth, and by the Truth is to make way in the heart for the Spirit of truth, the Comforter that will "abide" with us forever and that will guide us into all the Truth.

To achieve that of which we are capable, to enter into the rich inheritance that is ours as "heirs of God," we need to realize within ourselves that universal intelligence which is our teacher and our unfailing guide. To know this inner presence is the essence of understanding. To follow it unceasingly is growth and attainment. Truth first, and results afterward, Truth as the heart of all demonstration, Truth as the path to the heights, these are the processes of realization. To follow them is to be comforted—that is, to be filled with ease, power, peace, well-being—by the Spirit of truth.

Spiritual First Aid

BY CLARA BERANGER

IN EVERY SECTION of the country, from the Atlantic to the Pacific, from Canada to Mexico, men and women are attending classes in first aid, nursing, warden duties, fire fighting, and various kinds of work connected with preparedness. They are heeding the request of the civilian defense authorities, American Red Cross, and other organizations to prepare for whatever emergency may be in store for us. Other groups are feeding and entertaining the armed forces when they are off duty. I doubt if ever before in the nation's history so many people have been engaged in altruistic occupations. Certainly in no other war was the civilian population so acutely conscious of the need to do its share toward aiding the boys at the fighting front and their neighbors on the home front. All this is right and good. It is unselfishness manifested on a large scale, ideals of service put into operation.

But our days are so full that it is not always easy to find time for meditation and prayer. Our thoughts are so focused on external things that it is difficult to turn them inward when we need the inspiration of Spirit. Added to the concentration of personal thought on material tasks is the continuous impact of race thought on our consciousness. Wherever we go we hear discussion of the war; and whether the point of view expressed is optimistic or pessimistic, the effect is to direct our thought outward. Listening to the radio and reading the newspapers have the same effect.

If we have perfect mental control so that absorption

in the outer world will not depress us, if we can turn our thought at will from the material to the spiritual, we may suffer no harm. But have we this control? Rather does not the constant centering of attention on the earthy tend to hinder concentration on the spiritual? In these frantically busy days are we always able to find time for God? Can we turn our mind at will from the kingdom of earth to the kingdom of heaven?

For myself, I have found it difficult of late to enter the silence and commune with God whenever I felt the need of it. I can truthfully and in all humility say that before I was so engrossed with duties concerned with the war, I could turn to God for comfort, inspiration, and guidance at my time of the day or night and be sure of becoming poised in His peace. Even in the midst of outer work and affairs I could "be still, and know that I am God." By holding fast to the central thought of God I could instantly eject outward-pointed thoughts that sought admittance to my mind. I could surrender personal emotions in communion with impersonal Spirit. All sense of haste or rush was dissolved in the peace of the presence of God.

A short time ago I was distressed to find that when I tried to enter the silence, to be aware only of God, I was not able to concentrate fully on Him. Stray thoughts of work to be done or details of work left undone crept into my consciousness. Items from the day's news intruded into my prayers and distracted my attention so that before I realized it, I was speculating on the relation of current events to the course of the war as a whole, or wondering about the final outcome. My faith was as strong as it had ever been, my desire to do God's work even stronger, but I seemed to have lost control of my spiritual consciousness. When I

wanted to help others, as I was occasionally asked to do, the same intrusion of alien thoughts would be in the way of my knowing the Truth about them, a knowing that in the past had given effective aid.

I decided to pray for guidance, to seek an answer to my problem. As clearly as though someone had been talking to me, I heard the words "Read for inspiration." I thought back to the time when I was just beginning to understand Truth and trying to put it into practice to the best of my ability. In those days I used to read all sorts of inspirational literature to increase my knowledge; and I studied the Bible regularly from my new point of view.

As my understanding of Truth increased and I learned how to get direct inspiration I began to read less and to pray more. Instead of investigating the experiences of others I tried for, and realized, experiences of my own. I lifted up my thought to God and from Him received direct personal guidance. I opened my ears and heard His living word. After a time I felt I no longer needed so much external help, but could of myself wait upon the Spirit within me for revelation.

Here I was, some years later, unable to get that inner revealing. Why? What had happened to me? Could it be perhaps that I had lost the balance between the inner and the outer, that because I was thinking and doing so many external things my spiritual consciousness was suffering from a lack of stimulation? I believed this to be so. The fact that my activities were altruistic did not change their effect; my absorption in them was so great that the scales of my thinking were being tipped too far toward the objective side of life.

I understood then the injunction "Read for inspiration." I could—and I determined I would—return to

my former habit of spending a definite part of each day reading the words of inspired souls, refreshing my mind in the clear pool of their revelations. Almost immediately I found that this reading acted as a bridge between outer and inner consciousness, a gentle transition between the external world and the secret place of communion with God. The Bible and other literature of the spirit calmed the surface of a mind agitated by the tempest of war and restored my soul by leading it "beside still water." God reigns supreme in the stillness.

The world today is like a storm at sea. Current events, like waves lashing against the shore in elemental fury, beat into our consciousness; dark menacing clouds obscure the light of the sun. Even though we know that when the storm is over the wind and waves will subside and the sun will again shine in all its glory, we are subconsciously shaken by the tumult. Likewise in spite of our faith in God we are subconsciously thrown off balance by the world cataclysm.

I know of no better first aid to spiritual equilibrium than reading the Bible. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We need the reminder that the Bible gives us that throughout all the conflicts ever to harass a weary world the word of God has endured "from everlasting to everlasting," giving comfort and hope to man. The most spiritual of us need reassurance in these times of storm and stress. We are witnessing the passing of an era. We may believe that with its passing will go much that is evil, but we are so close to events as they happen that we cannot be objective and impersonal about them. If we watch one detail of the picture being painted, we cannot get a clear or true perspective of the finished work. In looking at the

world picture, we have to hold fast to faith that each event has its proper place in the plan of the whole, and to believe with all our heart that the plan is good. It is right that we do the numerous external things that need to be done; but we must try not to lose sight of the ultimate goal toward which they are directed: the birth of a new and better order, with freedom for all the peoples of the world.

Every day now I read a chapter or more from the Bible, or one of the thought-provoking articles in a Unity magazine. The Book of Psalms seem more consonant with my present needs than any other book in the Bible, perhaps because it was written at times when the Psalmist's country, like our own, was torn by war, when his soul turned in anguish to God for guidance and encouragement.

"Teach me thy way, O Jehovah;
And lead me in a plain path,
Because of mine enemies . . .
I had fainted, unless I had believed to see the
goodness of Jehovah
In the land of the living."

Whatever your need may be, you will be helped by the Psalms, for they are a revelation of God at work in the heart of man; God hearing and answering prayer; God offering blessings to the soul open to receive them; God eternally praised and thanked for the good He bestows.

If you, as I did, find it hard to make contact with the spirit of God within, you will be led back to Him by the inspired words of the 3d Psalm:

"Many there are that say of my soul,
There is no help for him in God.
But thou, Jehovah, art a shield about me:

My glory, and the lifter up of my head.
I cry unto Jehovah with my voice,
And he answereth me out of his holy hill."

If you are unnerved by accounts of the war and fear that the disorder of the world can never be set aright, read the 46th Psalm. The mood of its author must have been much like the mood into which we are being thrown by today's events. Yet he could affirm:

"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear,
though the earth do change,
And though the mountains be shaken
into the heart of the seas."

Note how he held fast to faith in the power of God to bring peace after the turmoil:

"He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted
in the earth."

If you are so blinded by the current picture of destruction that you feel God has forsaken His people and can no longer be counted on, the 149th Psalm will give you beautiful reassurance of His omnipresence:

"Whither shall I go from thy spirit?
Or whither shall I flee from thy presence? . . .
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

If you need to be reminded that the cruel despotism we are now witnessing will pass, as such evil always

passes, you will find it in the 37th Psalm:

"I have seen the wicked in great power,
And spreading himself like a green tree in its native soil.
But one passed by, and lo, he was not . . .
But the salvation of the righteous is of Jehovah:
He is their stronghold in the time of trouble.
And Jehovah helpeth them, and rescueth them.
He rescueth them from the wicked, and saveth them,
Because they have taken refuge in him."

If you are afraid of an invasion or a bombing attack by the enemy, the 27th Psalm will calm your fears:

"Though a host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident. . . .
For in the day of trouble he will keep me secretely in his pavilion:
In the covert of his tabernacle will he hide me;
He will lift me up upon a rock. . . .
Wait for Jehovah:
Be strong, and let thy heart take courage;
Yea, wait thou for Jehovah."

If you are worried about a son or a husband or a father who is fighting in distant lands, read the 91st Psalm over and over again. Wherever your loved ones may be, you can make a powerful affirmation for their safety by repeating the 7th, 10th, and 11th verses:

"A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee. . . .
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he will give his angels charge over thee,

To keep thee in all thy ways."

With so much of our thinking centered on the affairs of the world, we need daily spiritualization of our consciousness. By lifting our mind above the ugliness, evil, and untruth in the kingdom of earth to the beauty, goodness, and Truth of the kingdom of God, each of us can become a nucleus for the spread of God's Truth. By rekindling hope in our own heart we can quicken hope in the heart of the world.

And let us never forget to praise and thank God.

"O praise ye Jehovah, all ye nations;
Laud him, all ye people.
For his lovingkindness is great toward us;
And the truth of Jehovah *endureth* for ever.
Praise ye Jehovah."

Lo, I Am with You Always

By Claire Stewart Boyer

He walks again;
For there are some
Who turn from haste and fret and doubt
With faith enough to see Him come.

He speaks again;
His shining word
Has purified the seeking mind;
For there are listeners who heard.

He heals again!
The quickened soul,
Trusting His name, is born anew
And finds that he is whole!

Around the Peace Table

BY ESTHER FRESHMAN

For the world is an action and a life, and the ennoblement thereof is in part committed into our hands, as a sacred charge.—Hartley Burr Alexander

THROUGH THE DARKNESS of the war, through the smoke of battle, we as a nation have kept constantly before us the peace of tomorrow. We so often hear it said that we must earn the victory and the peace. It is the vision of light, the picture of the blessed peace, that has taken us through the darkest part of our night. But we must earnestly keep remembering that we are to "earn the peace." This time it must not be a fiction but a reality; not a word and wish but an action and a deed. As the quotation says, we must ennoble our world; it is our sacred charge.

Already before the war is definitely decided, while the cannons roar and the planes speed in the skies, some are planning for tomorrow, the tomorrow that will not have its sun shadowed by the wings of bombing planes, the tomorrow that need not keep its ears tuned for the air-raid warnings, the new day in which the land need not throb and bend to marching feet.

But before the peace can be settled permanently at the conference table, it must first be made in individual hearts; it must come to stay and shine forever like a steadfast star in the innermost being of men. The parts must know the meaning clearly before it can spread to the whole.

Fear must go out of the minds of mankind and poise and confidence come in in its stead. Hatred and

misunderstanding must be eradicated and sympathy and love come to hold complete sovereignty. Man has to learn to stretch the boundaries of self, and once he has known the limitless confines that are his he need not ponder and worry over the boundaries indicated on the map.

Man seeks to satisfy his interests, but this does not always mean growth, and until he can know this growth, he cannot know true happiness. Strangely enough, amid the horrors of war man learns to give himself in service to that which is greater than himself —to his country, to his fellow men, to his God. In the darkness he feels this to be true. So in the light that is to foster and warm into blossom a wonderful peace he must learn to express himself fully in service.

There is an enlightening book by the Indian poet and philosopher Rabindranath Tagore called "Sadhana," in which he says just these things: "Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself, to ideas which are larger than his individual life, the idea of his country, of humanity, of God."

As a nation we have affirmed our victory, and in our heart there is neither fear nor doubt. With faith permeating our being, and with a deep and loving trust in God, we know there can be no other outcome. If as a nation we ally ourselves with God while we are at war, why should we do less tomorrow when the peace is to be ours?

Already we are anticipating the postwar time. Individually we must prepare for peace. Remember not just the silencing of the guns can result in peace; not just the taking of the bombers from out the skies. That does not bring the peace. For in the hearts of many men

there has been no room for God, so crammed have they been with hatreds, with fears, with the craving for power, with the lusts of tyranny. These hearts have become cramped and shriveled until there was no room for great thoughts, for lofty ideas. Little minds and hearts will have to be encouraged to grow larger, to expand; they will have to be helped to choose better sustenance for themselves. There will be great need for understanding, for kindness, for compassion, for love in the world after the noise of battle has ceased. There will be need of wise counsel, of intelligent and loving guidance.

The roots of the flower that is to blossom and bring beauty and splendor to an entire world are in each of us as individuals. Is your life so ordered that it brings a sense of calmness, of poise, of peacefulness to anyone with whom you come in contact? Are your thoughts the kind that build, that carry you and your comrades to loftier places? Is your faith unwavering in the peace of Jesus? These things are for your consideration, for your constructive action, long before the leaders go to sit around the world peace table.

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

Beautiful and wise indeed are these commandments, and rich in splendor the reward of the one who lives them.

We have been able to realize how the selfishness, the wrong thinking, the ill-doing of one man has disturbed and upset a whole world. Against the backdrop of time his phase, his appearance, will be momentary and passing. By contrast see how eternal, how everlasting, are the influences of good. The teachings of

Jesus, the epitome of goodness, of selflessness, this guidance is still ours; it is all ours for the using. His light does not go out—we may choose the illumined way and follow Him.

This is our time of preparation. We are tilling the fields for the harvest of peace. Cultivate and prepare these fields carefully, for the sustenance they are to bring forth is of the utmost importance. We have a world to nourish for all time from this harvest. The future is in our keeping, and it is up to us to see that the sustenance given is such as to provide the proper nourishment. It must be the type of food that builds courageous and good hearts; it must grow minds capable of thinking noble, unselfish and loving thoughts.

The ennoblement of the world is then an individual responsibility. We are too apt to wait for someone else to start the process, not always because we shirk our role or are unwilling to accept it but because we feel there are others better suited for the work, better known, more influential. No, the ability is in each of us, and all of us must contribute our part of it toward the good of the whole.

Silent guns will not mean peace. Grounded planes will not mean peace. Peace comes from the heart of every man, and only with a brotherhood of men with hearts so filled can we achieve it.

Each of us is only a part, but we are mighty important to the whole. It takes every one of us, with a heart God-filled and willing, to make the plan all that it was meant to be.

This principle which comes down to us through the ages like an unwritten law was voiced very clearly by a man who lived in slavery part of his time back in the first century after the death of Christ. His name was

Epictetus, and from his utterances it is surely not difficult to see that the Spirit we all seek to follow was truly present in him. He himself did not write any books, but his pupil and dear friend Arrian set down his wise and brilliant counsel for us. Following are fragments of his thought that are indeed worthy of our utmost consideration:

"You are a citizen of the universe, and a part of it; not a subordinate, but a principal part. You are capable of comprehending the divine economy, and of considering the connections of things. What then does the character of a citizen imply? To hold no private interest; to deliberate of nothing as a separate individual, but rather like the hand or the foot, which, if they had reason, and comprehended the constitution of nature, would never pursue, or desire, but with a reference to the whole."

"Boldly make a desperate push, man . . . for prosperity, for freedom, for magnanimity . . . Dare to look up to God, and say, 'Make use of me for the future as Thou wilt.' "

A sacred charge we have undertaken, so in confidence and with the strength and goodness of God within us let us fulfill our noble commission. Within each of us let there be a peace table, and before all let us proclaim our love of one another, our willingness to understand and help, our great desire to achieve a peaceful world.

Everyone has much good in him, and you can find it by looking for it. When you cultivate the habit of looking for good in people, you will have many friends.—SCIENTIFIC CHRISTIAN TRAINING.

New Worlds for Old

BY W. ASHLEY HAWLEY

MOST PEOPLE are interested in something new. We usually think the new will be better than the old. The new fascinates us; the old becomes tiring. If only we could have something new; new work, a new place to live, new conditions. If only these could be realized, how much better and happier our lot would be. Such is our thought in contemplation of change, of something new. Many promises have been made relative to a new world, but alas! the promises have not been kept. We were promised a new world after the first world war; a world in which peace and harmony would prevail, but we now know how lamentably we failed to achieve a new world.

There is something magic about a new world. Prophets have anticipated its coming; poets have sung of its birth. The thought of a new world has motivated the pioneer, it has inspired the patriot, and the vision of it has given strength to the reformer. It has been as a song in the night, the oasis in the desert, a light shining in a dark place.

Many have cried eureka, but upon investigation it has been discovered that no new world had been found. It is a far cry to the days af Aladdin and his wonderful lamp, but our day shows the same interest in a new discovery. All people are seriously desirous of having a new world. Very heartily we join in saying, "Ring out the old, ring in the new." This chorus is heard in political circles and we have grown accustomed to the term "New Deal." Those words are pregnant with meaning.

The inference is that the old has failed and therefore something new must be tried.

Now it is possible not only to have a new deal but, what is infinitely more important, to have a new world. No matter what the failures to achieve this may have been in the past, it is as certain as we live that we can have a new world. The reason a new world has not been achieved before is that we expected it to come from without. It must come from within. No one can give us a new world. We can give it to ourselves. It is within the grasp of everyone.

There are many gracious services rendered to us every day. We acknowledge and appreciate them. The people who anticipate and serve our needs are many. But no one, no matter how gracious and generous his service, can give us a new world for our old one. Here we must minister to ourselves. A new world is ours for the asking. There are but two provisos, namely that our desire be sincere and that we place ourselves in a position to receive.

We can have a new world within our mind, and unless we have it there we can have it nowhere else. The world we live in is in the mind, and unless we have a right mind we cannot have a right world. This is what the Psalmist meant when he said,

> "Create in me a clean heart, O God;
> And renew a right spirit within me."

It is within ourselves that we live and from within everything springs. We cannot do wrong unless we think wrong; when we think right we do right. Paul emphasized this when in writing of the Christian virtues he says, "Think on these things."

There is a splendid motto in the following lines, and anyone could do well to make it his own:

"As you think you travel. You are today where your thoughts have brought you. You will be tomorrow where your thoughts take you. You cannot escape the result of your thoughts. In your hands will be placed the exact result of your thoughts. You will receive that which you earn: no more and no less."

Most of what we regard as ills in any regard is the result of wrong thinking. Think for a moment of our economic ills. These are with us because of fallacious thinking. We speak of the condition of our earth as though it were geographically at fault. The reason it is at fault is in the minds of men. The word that can explain the holocaust of today is the subtle word selfishness. Before the years that have come to be known as "depression years" an insidious selfishness prevailed in the minds of people, and it manifested itself in an endeavor to "get something for nothing" which ignoble principle, alas! is as "old as the hills" and has always and must always end in failure. It is impossible for anyone to have a new world on the foundation of "getting" without adequate "giving."

The old world thought: (1) How can I live without work? (2) What means can I adopt in order to amass a great deal of money quickly? (3) I am content to satisfy my material needs. But when the thought of our mind is changed, this is what happens: (1) We desire to contribute through work, regarding the work we do as holy and making it express our best self. (2) We understand the "wealth" of money. (3) We become aware of true values, beholding all things as they really are. It is the gift of perception. Suppose a man possesses great material wealth but thinks himself poor. Does it not follow as night the day that he is poor? By the same token, the person who really possesses very limited sub-

stance but who has an awareness of riches is rich. It remains forever true that "as he [man] thinketh within himself, so is he."

For the old world of getting we can have the new world of giving. There has been much pernicious teaching about getting. The idea has been approved because it was thought (1) to insure security, (2) to do away with poverty, (3) to produce happiness. The words of the writer of the Book of Proverbs need to be taken into consideration: "With all thy getting get understanding." We need to understand that of itself getting will not and cannot produce any of the foregoing desirable states. Getting of itself will defeat itself. The premise is false. There can be nothing but disappointment and defeat whenever getting is adopted as a guiding principle. There has been nothing worth while achieved where getting has been regarded as of paramount importance. It is the antithesis of everything noble and beautiful. The misguided people who are intent upon getting constantly seek but never find; they are constantly on the go but fail to arrive at the desired destination. "Getting" for its own sake breeds unhappiness and an unlovely spirit.

Instead of remaining in the old world of getting, we can live in the new world of giving. Those who dwell here know the greatest happiness. Nothing is so true then as that we receive as we give. Jesus said, "It is more blessed to give than to receive." But here is the paradox, if paradox it be: we must give in order to receive. The truth of this statement is so plain that it needs no proof. The gardener tills, places the seed in the soil, and carefully watches over it, and according as he gives so he receives. The student gives himself to his studies. He pores over books, mastering his subject be-

comes his chief concern, and as a result there comes to him a coveted prize. Parents give themselves to their children and receive incomparable love in return. The musician gives himself to music and receives knowledge of instrument and craftsmanship. Friend gives himself to friend and receives trust and confidence. No matter where we look we find this law operative; it never fails. Those who are loved love much. Those who have much give much. The people who give of themselves are the most popular. They never lack friends, neither do they know want.

Jesus gave, was constantly giving, yet He had all things. His life is the example for all time, and it can be summed up in the word "giving." He gave Himself, and the world is attracted to Him because of it. Among the most precious and meaningful words in the New Testament are these: "He saved others; himself he cannot save." If we are to receive, we must give. This is true in every realm. In the Bible we read, "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*" How appalling it is that so many are so slow to take advantage of this gift.

There are those who say they have nothing to give. This is untrue. All have much to give: the kindly word, the helpful smile, the heartening and encouraging word, the generous deed. These are among the many things that are ours to give to others. Let it never be forgotten that as we give so shall we receive. Like attracts like. Instead of dwelling in the old world of hate, bitterness, narrowness, pessimism, and despondency, all may enter the new world of optimism, truth, courage, and love. And when we live in the new world it seems the won-

der of wonders that we were content to live in the old so long.

For the old world of fear there is offered the new world of fearlessness. If we take the Bible and underline the words "Fear not" we shall be amazed at the many times they are used. They were often on the lips of Jesus. He knew no fear and constantly enjoined fearlessness upon His followers. Fear has perhaps been responsible for more stunted lives than anything else. As we glance back upon our life we think of some of our fears and we remember the great unhappiness they caused us and we remember too how groundless they were. There is nothing to fear either in life or in death. As a clarion call the world needs to hear: "Fear not." Fear, worry, cowardice, and misgiving belong to the same family and can have no place in the new world.

It is the fear of being "little that prevents us from becoming great." Fear has never accomplished anything. It lays waste our powers, saps our energy, and unfits us for worthy work. It prevents us from accomplishing that which we could otherwise attain. If the businessman is fearful his business collapses, if the student is dominated by fear he fails, and if the aviator is mastered by fear he cannot succeed in his undertaking. Absence of fear is requisite if success is to be our lot.

What are we afraid of? Poverty, sickness, disaster, disappointment, or death? How foolish all this is. It belongs to the old world of thought that breeds terror and pain. The new world of thought can be ours, and in our thinking there is no place for fear and the consequent suffering that it begets. The new world is one of affirmative thinking, of courage and daring, of vision and reality, and of the claiming of our birthright as chil-

dren of God. When one breathes the atmosphere of this new world, gone forever are the lowlands of fear and despair.

> Then take this honey from the bitterest cup,
> There is no failure save in giving up—
> No real fall as long as one still tries—
> For seeming setbacks make the strong man wise.
> There's no defeat, in truth, save from within;
> Unless you're beaten there, you're sure to win.

Another old world is that of sickness and poverty. In this new world that may be ours there is neither. Two words characterize this new world. They are the words "wholeness" and "richness." Sickness is caused very largely by a wrong mental attitude. If we meditate upon sickness and talk about it, nothing is surer than that we shall be sick. But if we think health and meditate upon it, healing streams flow through our body and we become whole. Sickness is negative thinking. God wills wholeness for us, and if this positive thought dominates, then impairment of health is foreign to our thinking. Constantly we must remind ourselves that "as we think we become."

Poverty is as devastating to the mind as is sickness. Let us ask the simple question "Why are we poor?" The reason is that poverty is in our consciousness. The thought of poverty begets poverty. God has given abundance, and it is His will that we should participate in what He has provided. Largely we are poor because we will to be poor. How do we use the money that comes to us? Very often it is used without thought and for foolish purposes. Our thought as regards money and its use needs to be positive. Affirmative thinking and the right use of money will mean that we shall be intrusted with more money to use. As God wills us health He wills us richness, and when our thought life

is in harmony with His teaching we live in a world where sickness and poverty are not. In this connection it is well to meditate upon the words "My God shall supply all your needs out of His riches": not one need or a few needs but all of them; and when our thought life is divinely harmonious, then He withholds no "good thing" from us but gives us the cup of blessing which "runneth over."

From the foregoing it is clear that no one wishes to live in the old world inhabited by fear, want, sickness, and everything else undesirable. Those are the things which make us underlings.

"The fault . . . is not in our stars,
But in ourselves, that we are underlings."

We can change this old world of thought that has brought us nothing of good and enter into a new world where peace and happiness abide. This new world is the world of our thought. It is our "self kingdom," where we rule supreme. In it the dominant thinking is affirmative, and when affirmative thinking takes place the foundations of the old world of thought give way and the building collapses.

We need to remember that we are children of God, and when we keep that thought in mind no evil can possibly befall us, and whatever our circumstance He will supply our every need. With such a consciousness go love, joy, peace, and power, and possessed of these qualities, man reaches his highest state.

This has been demonstrated in all noble lives, but especially in the life of Jesus. He had the God consciousness in greatest measure, and His life remains unexcelled as regards possessions of the qualities we regard as most admirable. It was this consciousness that gave Him perfect peace, poise, and power. It supplied

His every need. For Him there was no world of thought that permitted hatred, fear, cowardice, or selfishness, and it is into this conscious world of thought that we must enter if we would know the secret of peace and power.

"As he [man] thinketh within himself, so is he." A new world is within the reach of everyone.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

Song of Happiness

By Viola Bailey Wilson

Happiness is a song!
No raw and blowing wind or chance disaster
Can tear it from my heart wherein it sings,
For it is part of me, and I am master.

Happiness is within!
I watch and guard the thoughts that come to me,
And none shall stay that does not come to bless
My life and add to it; I hold the key.

Happiness is a flower!
Oh, happiness is not a fleeting thing—
Possessed today and lost tomorrow—
But lives forever mine, forever blossoming!

Parents' Question Box

BY ZELIA M. WALTERS

Question. My son is now asking me questions about sex that I am not sure I know how to answer truthfully and yet properly for a nine-year-old child. I am afraid he has been recently "informed" by older boys. Please tell me what I should do.

Answer. This question can be answered in one sentence: Tell the child the exact truth as far as you can in answer to the specific question he has asked. If you can do that with a sense of the sacredness of sex, you will have no more problem in this matter.

But because of generations of suppression, and distorted notions behind them many parents feel helpless in the face of these questions, which are sure to come. So we must expand our answer, going into particulars. Answer without any embarrassment, just as naturally as you answered him when he asked where the breakfast eggs came from. If you are self-conscious and embarrassed you will give him the feeling that there is some mysterious impropriety about the subject. I recall one woman who told me: "My mother informed me about sex when I was to go away to school, but she showed such agonizing embarrassment in speaking of it that the whole subject was tinged with evil in my mind." Do not fall into that error. Inform yourself with such exactness that you will know the proper names of any organs to be mentioned, and also their function in a scientific sense. You will not need to use all you know with a young child, but have things clear in your own mind.

If you yourself still have any lingering feeling of uncleanness about sex, ask God to cleanse your own mind and to set these matters in "the light" of His "countenance" so that you may see them truly.

With a child of nine, who you think may have been "informed" by older children, do not attempt any circumlocution or pretty stories about flowers or birds. This may pave the way for children of preschool age, but when a child of nine asks about human generation that is what he wants to know: not how the birds hatch eggs or the flowers produce seeds. So be prepared for plain talk. If he asks where the baby came from tell him that it came from its mother's body. It was created from a tiny human seed by God, and it came to this mother and father because they loved each other and wanted a baby. A farm child hears this without a flicker of astonishment. He has seen the animals. Sometimes a city child is astonished or even repelled when he first learns this. Stress the love idea, the love of the parents, and the love of God. Be sure the child knows that the life is from God and that God has planted part of His Spirit in this little new life. Try to help the child to feel that he and all other babies are God's children from the very beginning.

A child of nine usually does not ask about the father's part in generation. But in any event he will ask later. So be ready to explain that the tiny human egg is only half of the new life; it must have the life germ from the father in order to grow into another human being.

If he asks why boys and girls are different tell him as fully as his curiosity requires. Girls are to be the mothers, boys the fathers, of the new generations, and they have different parts to perform, so God made them

different. Do not hastily cover a girl baby if you see a boy looking over her naked body in the bath. It cannot possibly embarrass the baby, and the boy is finding out what he needs to know in the most innocent way. Yet I have seen mothers hide the girl baby from an older brother, or the boy baby from an older sister, as if there were something shameful about the lovely little body.

If the child is young enough to need the warning ask him not to talk about this to other people besides you and father. And here you must be very careful. Make the request a matter of family pride, not of propriety. Tell the child we do not talk about intimate family things to people outside the home. Draw the parallel with other family matters that you do not want discussed outside.

Be deeply thankful that a child of nine still comes to you with his questions. Some children do not come to their parents after they have received outside information. Keep that confidence. Tell him he can always come to you and father and you will explain anything he wants to know.

You say you are afraid he has been informed by older boys. But this may not be the evil you fear. The very fact that he comes to you indicates that it is not. When the information has been vile, the younger children are warned not to say anything about it to their parents.

We have advanced a long step since the day when most children got their sex information in obscene whispers from older children. Now most children are given the elements of the information before they start to school, and they come to their parents for what they want to know later on. So their knowledge keeps step

with their curiosity and the development of their bodies. If you should happen to overhear a group of children discussing a matter pertaining to sex, you will see what I mean. There is no whispering or giggling. They speak out plainly and in a matter-of-fact way that we older people may well copy. I have overheard such discussions on several occasions when the children spoke freely, not knowing that they were being overheard. Other mothers have told me of hearing their children speak of sex matters. And we may all thank God that a subject once tabooed to the young may now be treated frankly.

Listen to this brief account of an actual discussion: the boys and girls engaged in it were around fourteen. They were talking about a boy of their acquaintance who was always being troublesome in school. They wondered if he had to be that way or if he could improve himself.

"I think he was born that way," said one boy. "You know the chromosomes come down through the parents from generations far back, maybe as far back as the first man. I guess people have to be the way they're born."

"Yes," said another, "if you got started from the poorer chromosomes or the wrong chromosomes I guess you haven't much chance."

"Yes, you have," said another child, who had been informed in the fullest sense of the word. "You are God's child as well as your father and mother's. What you get from God can set you right."

There was a gasp of astonishment when a group of mothers heard this, and one mother said, "What in the world are chromosomes?"

Maybe mothers are in need of information too.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 4, 1943

UNITY SUBJECT—*The Permeating Power of Truth.*

INTERNATIONAL SUBJECT—*A People in Distress.*
—Exod. 1:6-14; 2:23-25.

6. And Joseph died, and all his brethren, and all that generation.

7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8. Now there arose a new king over Egypt, who knew not Joseph.

9. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10. Come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.

11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses.

12. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel.

13. And the Egyptians made the children of Israel to serve with rigor:

14. And they made their lives bitter with hard service,

in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

23. And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25. And God saw the children of Israel, and God took knowledge *of them.*

GOLDEN TEXT—*They cried, and their cry came up unto God by reason of the bondage.*—Exod. 2:23.

SILENT PRAYER—*Our light has come, and the glory of Truth is now made manifest to us.*

As long as our imagination remains active and we look upon material things as the media through which spiritual ideas are given expression we remain free from the grip of materiality. In the midst of darkened Egypt, where materiality was enthroned, Joseph used his insight and understanding to such good advantage that he rose from slavery to a position of authority and power. The individual may thus rise out of bondage to material thoughts and conditions and realize true inner freedom.

The race is slow to give up material ways of thinking and living. Hence today there are conquered countries living under the tyrant's heel and crying to God for deliverance, as did the Hebrews. Many people know that peace is the product of love and understanding rather than of defeat in violent conflict, but despairing of developing these two faculties in time to influence the outcome of the struggle, they are indorsing the policy of their governments and co-operating in their effort

to neutralize the forces of greed and materiality.

The Children of Israel represent religious thoughts or tendencies, and Pharaoh represents the entire body consciousness. He may be said to represent also the race consciousness to which all are subject except those who have been quickened by the Spirit to live the life of the mind and soul. Our spiritual thoughts (Children of Israel) find no sustenance in the body consciousness (here the land of Canaan in time of famine), but when they are allowed to multiply in the subconsciousness (here Egypt), now lacking the directive energy of the imaging power (Joseph), they lose the freeing quality of understanding and degenerate into religious superstitions, bigotries, and blind gropings (become slaves in Egypt).

Religious superstitions and bigotries may gain great strength from feeding on the substance of the subconsciousness. "Behold, the people of the children of Israel are more and mightier than we." The religious wars of the distant past were as cruel and vengeful as those of later ages. The race mind holds most persons in its power so that they cannot break away and learn the truth as it is found in Divine Mind. It is only as we learn to glory in the light and understanding of Spirit that we cast off the shackles of ignorance and prejudice and stand erect and free. Then we can even go back into the body consciousness (Canaan) and restore divine order there.

Leaving sense consciousness for spiritual consciousness may be a long, discouraging process or it may be swift and easy. The length of time required for the change depends on the strength of our realization. The word of God is "living, and active, and sharper than any two-edged sword" when we use it in faith and with a realization of its power. It may be instantaneous: "He

spake, and it was done." Or we may prolong the process indefinitely by faintheartedness or doubt. The Children of Israel cried for deliverance for more than forty years before it even began to take shape for them. The race thought excuses this failure of understanding by such phrases as "in the fullness of time," "when the time was ripe." The timeless knows nothing of such terms. Time does not have to ripen where consciousness of realization is complete. The only time then becomes the now. "Before they call, I will answer; and while they are yet speaking, I will hear."

If true believers everywhere were fully aware of the power of the creative word and had complete, unshakable faith in it, they could unite in praying for peace and realizing peace with such power that peace would come at once without further loss of life. Force settles nothing finally, therefore it is futile to await the verdict of such an arbiter. Spiritual consciousness can work out a just and lasting settlement of race problems and differences even while the believers in force are trying to impose their will.

Great loss of life and equipment, the conquering or losing of vast territory is not essential to the making of peace. Cain's way of settling differences and getting even has been given a thorough trial, and the results serve as a warning against its continuance. We can come out of our bondage to the idea of force when we will, and establish the reign of peace with righteousness.

QUESTIONS

1. How may we as individuals rise out of bondage to material thoughts and conditions and realize inner freedom?
2. Of what faculties is peace a product?

3. What two names represent the body consciousness in this lesson?
4. How can we cast off ignorance and prejudice in matters of religious faith and be free?
5. What governs the length of time we require to cast off sense consciousness and enter into spiritual consciousness?

Lesson 2, July 11, 1943

UNITY SUBJECT—*The Call to Spiritual Service.*

INTERNATIONAL SUBJECT—*God Calls a Leader.*
—Exod. 3:1-12.

1. Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb.

2. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.

4. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6. Moreover he said, I am the God of thy father, the God of Abraham, the God Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7. And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9. And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

GOLDEN TEXT—*Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.*—Exod. 3:10.

SILENT PRAYER—*I await the conviction of reasoned judgment and wisdom before undertaking to express the divine will.*

The law of spiritual and mental growth that takes effect in the soul lifts a man from sense consciousness (Egypt) to spiritual consciousness (Canaan). Between the two lies judgment (Midian), and on the border is solitude (Horeb). The transition from sense to spirit is not a swift process; it usually takes place by slow stages. After the youthful Moses had made his first attempt to deliver his people by physical violence in individual instances and after his sympathies with them had become known, he spent forty years in the wilderness of Midian tending the sheep of his father-in-law. In this occupation he had ample time to develop judgment through prayer and meditation. Communion with God brought him to a realization of the nature of the task before him. He saw that he could not deliver his people by physical force, but must lead them by superior thought power.

The steady light of intuition shines in the heart (the burning bush), but the heart is not consumed by its intensity. Instead it grows luminous with understanding. Moses turned aside to consider the "great sight," the power of Truth to enlighten and through enlightenment to save men from the darkness of confusion and error. While he was considering it he saw that the mental realm is "holy ground" and that he must approach it reverently, his understanding freed from all shackles and quickened to perceive the true nature of Being, together with his relation to it. "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." God is the source of life (thy father), of faith (Abraham), of joy (Isaac), and of the intellect (Jacob).

The meaning of the name Moses is given in Exodus, the sister of Pharaoh saying of the infant, "I drew him out of the water." The name signifies the evolutionary process or upward trend of all things, which superficially considered is out of harmony with the thought of God as the source of already existent perfection. "Moses hid his face; for he was afraid to look upon God." The disharmony however is only apparent. Spiritual perfection reaches down into the depths and quickly or slowly, according to the faith and the grasp of the I AM power with which men lay hold of it, it draws to itself, into the freedom of peace and understanding, the slaves of sense. "I am come down to deliver them out of the hand of the Egyptians . . . unto a good land and a large."

The evolutionary process must be made active in the subconsciousness before the deliverance from sense to spirit can take place. Moses must go to Pharaoh and the struggle between sense and spirit be joined before

the stronger can prevail and the upward trend of the soul be maintained.

"Who am I?" Doubt of the I AM is the foe of everyone who underrates his power through Christ to rise out of bondage to sense and enter into the freedom of the spiritual realm. "Certainly I will be with thee" is the promise to everyone who relies on the thought of inner strength and calls it forth by the fact of that reliance.

"In the day that I called thou answeredst me,
Thou didst encourage me with strength in my soul."

Under conviction of personal powerlessness no one accomplishes anything worth while, but in the consciousness of our alliance with the Infinite we go forward to prove our I AM dominion and authority. In this high realization (this mountain) we are destined to serve God.

QUESTIONS

1. Is the transition from sense to spiritual consciousness a swift or a gradual process?
2. How is good judgment developed? How did Moses come to realize the nature of his task?
3. In terms of the individual mentality what is the "great sight" that Moses turned aside to see?
4. What is the "holy ground" on which we stand?
5. What change must come about in the subconsciousness before we can leave sense consciousness for spiritual consciousness?
6. What part does the I AM play in the passing from sense to spiritual consciousness?

Lesson 3, July 18, 1943

UNITY SUBJECT—*Gaining Self-Confidence.*

INTERNATIONAL SUBJECT—*God Encourages Moses.* —Exod. 3:13-16; 4:10-17.

13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16. Go, and gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

10. And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue.

11. And Jehovah said unto him, Who hath made man's mouth? or who maketh *a man* dumb, or deaf, or seeing, or blind? is it not I, Jehovah?

12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.

13. And he said, Oh, Lord, send, I pray thee, by the hand of him whom thou wilt send.

14. And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15. And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16. And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God.

17. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs.

GOLDEN TEXT—*Certainly I will be with thee.* —Exod. 3:12.

SILENT PRAYER—*I trust the divine law with all my heart and mind.*

Encouragement is a necessity to us if we are to succeed in our undertakings. This is especially true when we seek to overcome sense consciousness and realize spiritual consciousness instead. In the beginning of this undertaking enthusiasm bears us up, but we may later become discouraged if our progress is less rapid than we feel it should be, and we may think that our efforts are in vain. An understanding of the omnipresence and omnipotence of God and of the staying power of Spirit serves to reassure us. The better we understand the nature of Truth the stronger will be our confidence in our ability to accomplish what we undertake.

We gain encouragement from the truth that the divine law is certain and invariable in its working and that we can work with it to bring about in our life the good that we wish to see made manifest.

Communion with God is the chief source of encouragement and reinforcement of resolve in anyone. The text of this lesson abounds in the thought of such communion: "Moses said unto God." "And God said unto Moses." "And Moses said unto Jehovah." "And Jehovah said unto him." These statements all evidence the continual life of prayer that Moses led before entering upon his great work of delivering his people from bondage. In this way he became convinced not only of the justice, rightness, and imperativeness of the cause that he was to champion but of his ability to lead a great multitude of slaves into freedom. At first doubts assailed him, for in itself the task was enough to daunt

the stoutest heart. Moses had to be sure of himself and of God's unfailing help before he would begin it. Like Moses, everyone needs to be sure of these two things, and he can be sure only through the activity of the I AM in him. The power of God in the heart becomes active in us when we affirm it through the medium of the I AM. God becomes a living, real presence in the life when we affirm our identity with the divine through the I AM. The statement "I am strong in the Lord and in the power of His might" identifies us with omnipotent, universal Spirit.

Evolution is a gradual process. Nothing in nature accelerates it. "Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant." Evolution of consciousness comes about through the power of the I AM. If we think of ourselves as weak, backward, and incompetent we become so. If we think of ourselves as imbued with the power of God we lay hold of the universal energy and make it our own. The "I" makes of us whatever we will when we use it aright.

Self-confidence is developed through knowledge of the right word to speak on any occasion. "I will be with thy mouth, and teach thee what thou shalt speak." Fear of saying the wrong thing inhibits many from true self-expression. Wise, fearless words carry conviction to the hearer and also give confidence to the speaker. We have no trouble in speaking fearlessly when we are sure that our words are right. "I will be with thy mouth." Even with God's help we sometimes waver and ask human help, just as Moses desired Aaron, his elder brother, to speak for him. He who talked constantly with God could not talk with other men. The mystic and the dreamer is not the socially minded person.

The metaphysical meaning of the name Aaron ("enlightener") is the executive power of divine law. He who brings his thought forces up out of negation and establishes them through practice in meditation and prayer (forty years in the wilderness) requires unusual clear-sightedness to help him express practically what he has perceived mentally. Moses and Aaron working together accomplished more than Moses could have done alone.

QUESTIONS

1. What encouragement do we receive from contemplation of the divine law?
2. What is our chief source of encouragement in our quest of spiritual consciousness?
3. Of what two things must we be sure before we can undertake the work of developing the spirit in ourselves?
4. How may God become a living, real presence in our life?
5. Does mastery of words help us to develop self-confidence?
6. What is the meaning of the name Aaron, and in what way was he able to help Moses?

Lesson 4, July 25, 1943

UNITY SUBJECT—*The Value of Temperance and Abstinence.*

INTERNATIONAL SUBJECT—*Bible Teachings on the Cost of Drinking.*—Deut. 21:18-21; Prov. 23:20, 21; I Cor. 6:9-11.

18. If a man have a stubborn and rebellious son, that will not obey the voice of his father, or the voice of his mother, and, though they chasten him, will not hearken unto them;
19. Then shall his father and his mother lay hold on him,

and bring him out unto the elders of his city, and unto the gate of his place;

20. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21. And all the men of his city shall stone him to death with stones: so shalt thou put away the evil from the midst of thee; and all Israel shall hear, and fear.

20. Be not among winebibbers,
Among gluttonous eaters of flesh:
21. For the drunkard and the glutton shall come to poverty;
And drowsiness will clothe *a man* with rags.

9. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

GOLDEN TEXT—*Know ye not that the unrighteous shall not inherit the kingdom of God?*—I Cor. 6:9.

SILENT PRAYER—*In the light and understanding of Spirit I keep the law of life.*

Among the ancients prudence, temperance, and fortitude were reckoned cardinal virtues. Self-control might be added to the list except that it is included in it by implication. The Mosaic law that required parents to turn over an unruly, disobedient son to be stoned to death rather than let him live the life of a glutton and a drunkard sounds drastic to us, accustomed as we are to a society that puts little restraint on children. The reasoning back of the Mosaic law apparently was

that a youth is better dead than living as a slave to his sense appetites, and his community is better off without the contaminating influence of his example upon other youths. We have no knowledge of the extent to which the law was enforced or ignored. The fact that it existed and could be held over the head of an erring son as a potential threat may have had a salutary effect on those whom milder forms of reasoning and persuasion failed to impress.

With the coming into expression of the Christ in Jesus the law of love displaced the sterner law. "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." The Spirit of the Christ turns the one whom it touches toward God and away from gluttony and drunkenness. "The law of the Spirit of life in Christ Jesus" frees the slave of sense from his shackles and allows him to stand erect as a self-controlled son of God.

Because of the undesirable effects of intemperate eating and drinking those who wish to enter into the Christ consciousness and make it their abiding place avoid strong drink and the habit of overindulgence in food. Other things being equal, the spare eater and the water drinker have the advantage in health and endurance over the alcoholic and the person intemperate in food or in the intangibles of thought and feeling. A vegetarian writer lately gave it as his considered judgment that from the viewpoint of health the rationing of meat in the United States will prove the greatest blessing that could come to its people.

Material poverty is not the only ill effect of intemperance. It is no doubt the surest outward accompaniment, but poverty of character and of the inner life is

a still more devastating effect and, as the intemperance advances to the habitual stage, quite as sure.

Paul's definition of the kingdom of heaven as "righteousness and peace and joy in the Holy Spirit" leaves intemperance out of the reckoning, since the effects of the latter are not even remotely related to these qualities. Abstinence from intoxicants and drugs and temperance in eating are conducive to physical health and consequent peace of mind. Physical well-being and mental clarity induce joy as surely as does faith, love, zeal, or any other spiritual quality when it is developed.

Aside from the individual benefit from habits of temperance and abstinence, the effect of these on others is to be considered also. To "follow after the things which make for peace, and things wherewith one may edify one another" is good advice. Intemperance and indulgence in harmful practices or habits not only are unedifying to those who witness them; they lower the morale of the community as a whole. To keep the morale of other youth high and insure them the right environment during their formative years was the motive underlying the law that we have studied in this lesson. Since the race is all one, all men have one goal and that goal is the greatest good of the whole number.

QUESTIONS

1. Is force or love more effective in dealing with the prodigal?
2. Does the spirit of love in the Christ condemn condemnation as well as the sins of the flesh? How does it do this?
3. How deep does the poverty extend that intemperance brings?
4. How do temperance and abstinence fit us to enter into the kingdom of heaven here and now?

Bless the Lord

BY DOROTHY GRAVES

Bless the Lord, O my soul
And all that is within me,
Bless His holy name!
He has led me into the high mountains
That I may feast my soul in the solitude and grandeur of high peaks, of clear sparkling streams close to their source;

That I may satisfy my sight with the beauties of far visions of might and power;
That I may increase my wisdom with the study of rare flowers that grow close to the sky;
That I may know the joy of communion with the Almighty.

He has brought me to rest upon the plains
That I may understand the level places and the people who dwell there, those who till the soil and raise the cattle;
That I may live close to the quiet rivers that have gathered power and depth in their long course from the high mountains, fed by a multitude of small tributaries that deepen and widen their course.
He has led me into sleepy villages
That I may know the joy
and discipline of neighbors,
That I may better
understand the beauties and limitations of tradition.
He has led me into great cities, where I am part of the teeming life of multitudes,
That I may learn to
maintain peace in the midst of activity.
He has shown me all the circumstance of man
That I may understand the myriad means of man's development in all places, and that I may know the presence of God within and without, everywhere and always.
Bless the Lord, O my soul!

Silent UNITY

I now glory in the light and understanding of Spirit.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

Filled with Plenty

SOME TIME ago I wrote you that I had made a demonstration in Truth and that I would write you later. It is a long story, but to me it means a lot, and I think it is worth the telling.

Several years ago, owing to depressed business conditions, I lost a good position, which I had held for some time. I have always done office work, and I tried at the time to make a satisfactory new connection but was unable to do so. Oh, yes, I got work of a sort. Because it is necessary for me to work I took anything I could get and was able to do. During this time, no matter how hard the going, I continued to read Unity literature. In fact it was the only solace I had. I would see people holding positions who were no more capable than I was, but things just did not seem to work out for me. I just could not be satisfied with the jobs I had, and although I was thankful for the work, none of them seemed to fit.

One day, having some leisure time at the place where I was then working, I just sat down and relaxed; and as I remember it, this is what I said: "Dear God, I have tried and hoped for a better position, and I

guess it is just no use for me to try any longer. From now on I put my affairs absolutely in Your keeping, and whatever comes for me I will accept. Thank You, dear God, for a position befitting my capabilities and experience." Then I forgot about it. Well, believe it or not, in two days I was offered the position I now have. What is it? Confidential secretary to one of the most respected attorneys in this community.

I certainly do thank you for all the lovely, helpful letters and the spiritual uplift that I received from you at times when I was terribly discouraged.

I inclose a love offering saved in my prosperity bank, and I hope you can use it to help someone. I hope I may always be able to do my little bit, and more sometime, toward supporting the wonderful work you do, and that I may always be able to have Unity literature wherever I go.—*D. M., Indiana.*

SOME TIME ago I wrote to you for help in extending the market I already have for the sale of my stories. I should like you to continue your excellent work and to send me a prosperity bank so that I may co-operate with you daily.

I suppose I ought to explain that my problem is not one of sales, for I sell quite a lot of copy. Now I feel it is necessary for me to extend the market where my stuff is appearing, keeping alive the present market and entering other markets. In other words, it is necessary to have guidance and inspiration and the type of wisdom which will meet the needs of my readers. This with your help can be made manifest in a definite, physical way: additional payment to me, additional recognition, and all that goes with any right demonstration. —*M. F. B., New York.*

I SHOULD LIKE you to send me another prosperity bank, and I think you might be interested to know that during the sixty days it took me to fill the last bank I received a total of more than $134 from various unexpected sources, entirely outside of any income of my own, and in addition an extra ten dollars a month as a permanent addition to my regular income.

This allowed me to pay off debts that were a great source of trouble to me and I am certainly very grateful to you. I wish you all kinds of success in your work. —*R. E. L., California.*

TODAY brings to a close my first prosperity-bank drill, which I performed faithfully each day. I said the prayer many times during the day, and I feel so much nearer to Him who loves us and guides us on our journey. To know that Silent Unity prays along with me brings great comfort. It is a beautiful thought. So I thank you very much for your generous help.—*M. A. D., Maryland.*

I WANT TO tell you about the rich blessings that I have received through the use of your prosperity bank.

In April this year I ordered my first bank, and my husband's work, which was temporary, increased to almost double in amount. Then in August I ordered the present bank. I am thankful to tell you that my husband now has a steady job, with house furnished by the company. We have no fuel bills to pay as the company furnishes the gas.—*Mrs. C. J., Kansas.*

SINCE I started the bank drill my husband has got a new job with the government at a higher salary.

I kept remembering my husband's former boss in my daily prayers, praying that his business would prosper

and that he would find someone to take my husband's place.

He called my husband yesterday and asked him to help him out on Sundays. That means extra pay just before Christmas, and I had prayed that we might pay cash for all gifts this year.—*Mrs. G. M. L., Illinois.*

JUST A few days after I started the Bank drill, I received a much better position and my husband was promoted in his job, which meant more pay. We are both well situated now and I feel that it is due largely to my faith that the perfect positions for us would come.—*G. J., Michigan.*

WONDERFUL demonstrations have come to me while using the last bank, and I wish to thank you for your prayers. It is such a consolation to me to know that someone else is praying for me.

I was praying to be led to a job I could handle, while keeping up my home.

My prayers were answered one week ago today when out of a clear sky I was asked to take over the operation of the jewelry store right here at home. So I went to work the next day, and as it is something I have always wanted to do, I feel that the owners were led by divine love; for to these particular parties I had never mentioned wanting work. So I continually give thanks to God and to all Unity friends at unity headquarters.—*Mrs. A. S. M., Washington.*

Search the Scriptures

YOU HAVE given me a glorious conception of the oneness of all life, a deeper understanding of man and his relationships, and a new understanding of God as

eternal principle or law, and as love, light, wisdom, and power as well. We love to think of God as a person, as our Father, but we need also to understand Him as Spirit; for "God is Spirit."—*L. F. H., North Carolina.*

I DO WISH more students, whether they expect to be leaders or not, would realize the help to be gained from the correspondence course. Getting the answer straight in your own mind and putting it down on paper helps to impress the truth indelibly on your mind and also inspires you to express or live it. It makes it more alive for you. It also develops your ability to express yourself, to let the ideas of God flow through you, and it arouses the inspiration of Divine Mind in you and teaches you how to get the answers from Divine Mind. —*K. S., Alabama.*

THANK you most cordially for your kind personal interest and encouragement; also for the valuable annotations on lesson 2. These are and always will be a great help in my study of Truth. I recognize that the ideas expressed are capable of infinite extension.

In Unity I am finding pleasure and satisfaction that is a new experience. There is the positive assurance of being on a safe, sure road to spiritual understanding. —*C. W. P., California.*

My Help Cometh from Jehovah

THIS IS to thank you, and all those dear friends in America that have so kindly subscribed to UNITY magazine, in my name thus making me a gift that will help me through these trying war days, till peace comes back to the world again. It will please you to know that I have found inspiration, hope, and deeper faith in

your literature than in any other religious books.—*A. V. W., England.*

He Is My Refuge

WELL, THIS was the very best bank I have ever used in conjunction with you and your prayers, and that is saying a lot. For not only did I receive a flow of good ideas, one of which enabled me to find an apparently impossible channel for the sale of my little books (they are really good, and I know it, but there I was with over a hundred pounds worth of stock, and couldn't shift them before). Orders for my work commenced to flow in too through friends looking me up whom I had not seen for years.

I could write pages about my blessings and the extraordinary guidance I received as to when and how to take action. But an even greater blessing came through a greater inflow of spiritual understanding. What a shock absorber a spiritual viewpoint can be! I now bear the conditions of my country at war, with all the personal repercussions, better than I bore quite minor troubles in the old days! I am more spiritually aware than I was of God's protection and presence.

Just now we are having very close association with your American soldiers and sailors, and we do admire their poise, good manners, bearing, and physical appearance. They are a great credit to you. They are quiet yet cheerful, all behave like gentlemen, and you do not need to be told of their bravery and achievements. How proud we are of your General McArthur! How glad to honor your national Fourth of July! How wonderful to have this bond between our respective countries!—*O. M. S., Australia.*

His Truth Is a Shield

I WAS SUMMONED as a witness in the settlement of an estate. A family disagreement was involved in which I had no desire to participate. Because I had befriended the plaintiff in times of need and had been in her home more than any other neighbor or friend of hers, her lawyer felt that I was the only person who could help her. Of course I wanted to do what I could, but I did resist the thought of running the gauntlet of very disagreeable lawyers on the other side. Moreover several families were involved, friends of mine, and I had no wish to make them angry at me, yet it seemed certain that if I told the truth some would find fault with me for "taking sides."

Some of my friends, perceiving my predicament, asked me why I didn't "get sick" or "receive a telegram" from some member of my family who needed urgent help. I rejected such advice, yet it unsettled my mind. It did not seem right that because of doing a favor for a needy friend I should be subjected to a very trying time. What needless worry we endure because we do not trust God.

I finally decided to go through with it for the sake of my friend and the splendid man who was defending her interests. This lawyer promised to shield me as much as possible from the opposing lawyers. Besides, the judge, a very fine man and one of my best friends, would want to see the right side win. I really was on the spot, it seemed.

At breakfast on the day set for the trial I picked up my *Daily Word*. It began, "Trying though an experience may be, difficult though a problem may seem, disheartening though a condition may appear to be, we

can maintain our poise by calling upon the Christ within us." There was my answer. God was with me every step of the way. I just rested in His word. I knew positively that nobody could harm me; that I would be given the right words to say when the time came.

On the way to the courthouse I had an errand at the home of a very good friend of mine. When she asked me if I was on the way to court I remembered that she was the daughter of the disagreeable lawyer I dreaded to encounter. She was so different from him that I had scarcely realized the relationship. She said:

"Dad made a trip here last night to ask me all about you, as you are to be the star witness against his side." He had asked what kind of a woman I was, and if I would tell the truth. (He knew I had plenty to tell.) My friend had told him that whatever I said he could depend on its being just that way.

I met this lawyer as I was going into the courthouse. He came to me and said: "You were to have been a witness in the Blank case, weren't you? Well, I know you well enough to know that you'll be glad you can go right back home. They settled the case out of court a few moments ago."

The case had been in court for months, and a change of venue had been considered. I know none of the lawyers had expected a compromise and it was the cross old lawyer who started it!

My friend came out better than if there had been a trial. I learned another lesson. All the plotting and worrying I did to get out of the situation were as nothing, for all the time God had His own way to help us all, a way much better than my petty plans. Why do we worry along in our own poor way instead of "letting go and letting God"?—*Mrs. J. B. V., Indiana.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have a very brilliant and beautiful daughter who is twenty-five years old. Now she has fallen in love hopelessly and madly with a man who seems to us to be impossible. He is either an invalid or a hypochondriac; twenty-seven years old, he shakes like an old man. He still has to live with his parents because he cannot yet take care of himself. He owes several hundred dollars, some of which he borrowed from my son, who was saving to finish college. I tried to show my daughter what was wrong, and she has turned against me. I just seem to have lost my way.—*From a letter received by Silent Unity.*

The best way to clear your mind in regard to your daughter is to sit down and quietly think this situation over in the way that God would have you do. Now first of all, your daughter is a child of the living God. To be a child of the living God means that she is endowed with His wisdom, love, good judgment, understanding, and all the other qualities of His nature. She is an adult, and she has proved herself intelligent and capable of handling her life successfully up to this point. Here is where your faith must come in. She must be given the freedom to follow the decisions of her heart.

God knows what is right for your dear one. He knows that she is worthy of happiness, and you can rest assured that He is guiding her now as always. If this friendship is not right, He will adjust the situation and establish her life in perfect order.

Regarding the young man, remember that from a Truth point of view he too is a child of God. Although his health may not be perfect and although he may need strength of character, it is helpful to remember that those who went to Jesus were not perfect, but He, by beholding them as perfect, by loving them and blessing them, inspired them to be as He envisioned them.

After you have become poised in thought, you will find it easy to pray. Pray, knowing that God is "nearer . . . than breathing" and that He is helping you to know more of His life and love and strength every day. The most important thing for you to do is to radiate His qualities of good, to express His life in you, to abide in His presence of joy. Through prayer God speaks to you in the silence. Through prayer His blessing is poured out to you, your daughter, and the young man.

''''''''''''''''

> I am very much confused. I started in Christian Science. I read all I could get on Truth. I have read much about Unity.
>
> I do not doubt that God is all you say and that He will do as you say He will, but my trouble seems to be to wonder if I am living up to what God would have me do. One thing I read says I must concentrate and see myself as I want to be. Other things I read say I should forget and let God do it. Some say that God knows nothing of illness and inharmony. Others say that each trial we have is a test for us to see if we have faith to overcome it.
>
> I realize that the trouble is with me, but how to change my thinking is a problem.—*From a letter received by Silent Unity.*

It is unfortunate for the beginner in Truth that there is such an array of differing opinions on what to do to develop spiritually. But Paul gave a rule that ap-

plies in this case: "Prove all things; hold fast that which is good." In other words, try out the methods suggested. If they seem helpful, use them; if not, try another. But do not think that you are not doing what God wants of you. All that God demands of you is that you sincerely and earnestly do the best you know.

The aim of every method of prayer is to help the individual to come into closer communion with God and His divine plan for man. Your real self, which is not of the body or the mind, is divine, perfect, whole, and free right now. If you could see yourself in this light instead of beholding the false appearance, you would be thinking Truth, and such true thinking would issue in health. In the sense that your real self is forever untouched by illness it can be seen that God Himself is never touched by illness or inharmony of any sort. No trial is sent by divinity, but it is true that every trial makes a demand on us to live true to the Truth.

It may help you realize that while God does not experience illness or inharmony, He is an ever-active principle of wholeness and harmony whereby every negation is cast out. But for God's work to be made manifest in man there must be an elimination of those negations which prevent it from being done.

When we cut our finger, the work of healing begins instantly and without conscious direction on our part. Healing is quick and complete if there are no hindrances to it, such as dirt or irritation. This spontaneous healing tendency is proof of an innate healing principle. It is active in the body at all times, but we must remove hindrances to it, such as fear, anxiety, tension, or any negative thought. When you trust God fully, you release your healing to Him, knowing that His healing principle is ever at work.

FOR REFERENCE USE ON
UNIVERSITY LIBRARY

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of Practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg.

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 226 E Spruce

Long Beach—Louise Newman, Unity, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

N Long Beach—May Butterworth, Unity, 5460 Pine

Oakland—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich

Riverside—Katherine Sweaney (LM) Unity, 3689 Sixth

Sacramento—Naomi Anderson, Unity, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity, 126 Post

Santa Ana—Alice Hopkins, Unity, 312 Cypress

Santa Cruz—Mary Higgins, Society of P. C., 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 418 E Main

Taft—Della Shutts (LM) Unity, Savoy hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Denver—Ethel Burkle, Mabel Beech, Unity, 1555 Race

CONNECTICUT

Hartford—Harriet G. Gilbert (LM) Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocoa Moore, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. Scott, Mabel Peck, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 305 S Bourland

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, 1230 Grant

Springfield—Maud Kellogg (LM) Unity, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel

Indianapolis—Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 114 W 11th

Louisville—Maebel Carrell, Cecelia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Eloise Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

Worcester—John Baughman (LM) Unity, 10 Dexter bldg

MICHIGAN

Detroit—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) LuDora BeVier (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 4221 Eastlawn; Virginia Shipley (LT) Unity, 15 E Grand River; James Elliott (col) (LM) Unity, 8637 Oakland

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 1019 Detroit

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity, Olds Hotel

Pontiac—Walfred J. Taurainen (LM) Unity, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity, New York bldg

MISSOURI

Jefferson City—Marie Guental (LM) Unity, 210 Hub

Kansas City—Louis E. and Ethel Meyer, Ralph Johnson (LT) Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Unity, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S. Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, 112 N 6

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Binghamton—Dale and Donna Newsum (LM) Arlington hotel

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Dale and Donna Newsum (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd

Ithaca—Dale and Donna Newsum (LM) Unity, 213 E State

Jamestown—Lillian Matthews (LM) Unity, Y W C A

New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity (entrance) 1 W 47; Laura Hyer, Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) Unity, 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110

Rochester—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 123 Court st

OHIO

Akron—R. O'Day (LM) Unity, 34 High

Canton—Unity, 203 6th NW

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, Masonic Temple, 5th and Broadway; Effie Smith, Oakley Unity, 3047 Madison

Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland

Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster, Unity, YMCA

Springfield—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Commerce Guardian Bank bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity, Y M C A

Zanesville—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, 714 S Boston

Oklahoma City—Theodore Speers (LM) Alice Cronley (LT) Unity, Y W C A

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Klamath Falls—Nora Elliott, Unity, Elk hotel

Medford—Nora Elliott, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity, St James hotel

Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Corpus Christi—Wallace Tooke (LM) Unity, 220 Medical Professional Bldg

Dallas—Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—Hobart Gillespie, Unity, 305 E Franklin

Fort Worth—Ruth Gillespie (LM) Unity, Texas hotel

Houston—Lillian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2612 Pierce

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Beulah Scott, Unity, Ellensburg hotel

Kennewick—Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Beulah Scott, Unity, Cascadian hotel

Yakima—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Janesville—Mae Lundahl, Unity, Meyers hotel

Milwaukee—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

Edmonton—Unity, Birks bldg

Regina—Unity Truth Centre, Thompson Blk, 1761 Scarth

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's st E C 1

Sunderland—Thomas W. Merrington (LM) Unity, 8 Park Terrace

Rushton—Dora Johnson, Heaton rd

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?		.10	Life Is Consciousness	.10
Breath of Immortality		.10	Prayer of Prayers	.10
Challenge of the Dawn, The		.10	Protecting Presence, The	.10
Gifts for the Christ		.10	Song of Life, The	.10
Great Helper, The	*French, English*	.10	The Mental Equivalent	.10
He Passed This Way		.10	Turning Point, The	.10
Holy Bread		.10	Twenty-Four Golden Hours	.10
Joy Cometh		.10	Way of Faith, The	.10
			Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through		.50
Jet's Adventures		1.00
Story Friends		.50

Appearing in Other Unity Magazines This Month

Happy Birthday, Daily Word!

Nineteen years ago *Daily Word* was born of a desire to reach thousands of people with the same spiritual guidance that Silent Unity was giving to friends who wrote in for help. Since this magazine is edited by Silent Unity, every subscriber receives a direct message for every day in the month from the group of faithful workers. The complete story of *Daily Word* is given in the July number, which has been designated the Anniversary Number.

Transplanting an Officer's Wife

A loud knock at the door sounded the beginning of the end of Mrs. Manning's life in the little cottage that had been home to her since her marriage to Tom, now Captain Tom Manning, of the United States Army. The two men standing on the front porch had come to remove her household and personal belongings to Corpus Christi, Texas, where Tom was stationed. Mrs. Manning was somewhat shocked to hear "Skinny" and "Shorty," for so they had introduced themselves, whistling and wisecracking as they worked. They did not seem to appreciate the solemnity of the occasion. "Skinny and Shorty," a story out of the actual experiences of an army wife and typical of these times, is told by Grace Marr Manning in July *Progress.*

Building Personal Good Will

One who desires to succeed in life should value good will as a most desirable possession, just as great commercial concerns do. "Whether your personal good will is worth thirty cents or a million dollars depends on you," says Wilferd A. Peterson. According to him it is a spiritual law that as you project good will you set in motion mighty currents that will bring this blessing back to you. This well-known author on business subjects has written an article entitled "Building Personal Good Will" for the July issue of *Good Business.*

Abundance Regained

"I went to stay with a friend and undertook to work in her garden in return for lodging." This is what one woman said she did when she learned that she no longer had a source of income. While working in the garden she asked God to show her what she should do. How she found her way back to abundant supply and a beautiful garden of her own is told in the story "You Are Rich." It was written by Jan Debonheur for the July 3 issue of *Weekly Unity.*

Four Dollars Too Much!

Chink had made a seventy-five cent sale at his roadside stand. Before he could make change for the five-dollar bill he saw the customer's automobile whirling away down the road. "Whee-oo!" Chink whistled. "I don't believe he meant to give us four dollars and a quarter!" This event was a worth-while experience for Chink and is part of the story "Four Dollars Too Much," appearing in July *Wee Wisdom.*

The Unity Sunday School Material

Unity School is interested in the Sunday schools of all denominations and maintains a special department to prepare Sunday school helps and to promote interest in Sunday schoolwork. Some exceptionally fine material has been prepared by this department.

Very young children can easily be taught their true relationship to God, and what they learn will remain with them through life. With this thought in mind Unity School publishes a series of simple lessons for the use of parents and teachers. These lessons teach the child to know God as his Father and as the one source of everything in the universe. These are the *Beginners' Course.* For the Primary child there are lessons supplemented with a Bible verse, and a special Bible story. Numerous suggestions are given teachers for developing the lessons in song and prayer. *Bible Stories for Juniors,* for the Junior department, begins with the story of creation as presented in Genesis, and the other stories follow in Biblical order. Each lesson contains a Bible story, a few questions about the story, and a simple drawing illustrating the practical application of the lesson.

The Young People and Adult groups use the *Unity Sunday School Leaflet,* which is a periodical presenting the International Sunday school lessons from the Truth point of view. The *Leaflet* serves both as a lesson leaflet for the student and as a program for the teacher.

A catalogue, outlining the Sunday school organization and listing supplies, will be sent on request. It is called *Tools for Sunday School Workers,* and may be obtained by writing to the Unity Sunday School Department, 917 Tracy, Kansas City 6, Mo.

News FROM UNITY

Do You Still Believe in Peace?

After praying incessantly for peace were you shaken in faith when you received the news that armies were on the march? In an article, "Do You Still Believe in Peace," which will appear in August *Unity,* Helen Douglas Fligh says she was tempted at that time to cease her prayers for peace. She writes, "During World War I many people quoted verses of Scripture that seemed to justify war. These same quotations bobbed up repeatedly. They conflicted with my ideas of God and Truth, and I felt it imperative to find out just what I did believe and why." The story of how she regained a true perspective for these times will be helpful to all Unity readers who are seeking to establish themselves and others in a firm belief in peace that can withstand every adverse appearance and argument. In the words of Paul, "let the peace of Christ rule in your heart." Every heart that is ruled by the peace of Christ will have a part in establishing world peace.

Vegetarian Food Pleases

A letter from the commander of a company of servicemen who recently stopped overnight at Unity Farm commends the Ter-

race Tea Room on its appetizing meatless meals. We are glad that the men enjoyed the vegetarian menu, which is a specialty of the Terrace Tea Room and of Unity Inn in Kansas City. The increasing patronage at both of these restaurants indicates that more and more people are turning to vegetarian food, particularly since the rationing of meat, and are finding vegetarian dishes tasty and delectable. Many of the dishes served at the tearoom are prepared from the cookbook *Meatless Meals.*

Life is good, and we all desire more of it. "I am . . . the life," said the Christ. "I came that they may have life, and may have *it* abundantly."

Believe in Yourself and Others

A famous educator was once asked how she accounted for her success in reclaiming "bad boys." She replied: "I am successful because they are not bad boys!" This teacher understood a fundamental law of Truth, that of seeing yourself and others as

perfect children of God. As she envisioned wholeness and purity for these boys she was giving a treatment of love and perfecttion. When they were assured of her faith in them they began to believe in themselves. This story is included in the sixteen lessons on successful living in *The Sunlit Way* by Ernest C. Wilson.

Independence Day

The July number of *Daily Word* offers a special feature in honor of Independence Day. This special feature is an insert forming the center pages of the magazine and carrying a poem by Frank B. Whitney. This poem is an adaptation of the hymn "Onward, Christian Soldiers," and the title is "Men of Peace." A border around the poem is formed by the flags of the United Nations in colors. Printed on a special kind of paper, this poem with border may be removed from the magazine.

God Renews and Restores

A person seeking health must fully realize that the God who created the universe can also recreate and restore. In praying for health one must get several facts established in one's mind. Even as disease has appeared in one's life through adverse thoughts so health will appear through a spiritual conception of life. Just as in other situations in life where success comes through a strong purpose, so health will come to a person through holding clearly, definitely, and tenaciously to the thought and principle of health. New beginnings in health, personal finances, and human relations are discussed in *Beginning Again* by Frank B. Whitney.

Training School

The third term of the Unity Training School will be held at Unity Farm from August 2 to

August 27. The courses are presented by outstanding Truth teachers and are designed to help students prepare for the Unity ministry as well as develop their own spiritual understanding. Write to the Unity Training School, Unity Farm, Lee's Summit, Mo., for further information.

The Contemplation of Christ

Christ is a perfect pattern for us to follow in constructing and reconstructing our lives. That is why multitudes followed Jesus and why He still has a universal appeal for all men who seek self-expansion. Ernest C. Wilson spent a year making a comprehensive study of the life of

Christ, because he believed he would thus be led to a greater spiritual unfoldment. *The Contemplation of Christ* is a booklet written out of this deep inner experience.

El Sembrador Published Regularly

For some time our Spanish-speaking friends have shown a growing interest in Unity literature. For this reason it was decided to publish an introductory issue of a Spanish magazine, *El Sembrador*. This number was published a few months ago, and many letters of appreciation have come to us, urging its regular publication. In response to these requests it has been decided to publish *El Sembrador* quarterly. No price will be set on it, but we shall be grateful for love offerings from friends who desire to support the magazine until it is possible to publish it monthly at an established subscription price. If you have any friends who you think would be interested in *El Sembrador* send us their names and copies of the magazine will be sent to them. There is no charge for these copies.

As each copy of *El Sembrador* is mailed from our office this blessing is given it: *El Sembrador sale a sembrar palabras de Verdad, de amor, y de gozo junto a todas las aguas.* (The Sower goes forth to sow words of Truth, love, and joy beside all waters.)

Daily Word to Oceania

A soldier stationed on an island near Australia writes: "It may interest you to know that your *Daily Word* has to travel halfway around the world to

reach me, and I have been receiving it regularly. This magazine has helped me to realize that through our Christian faith we are always near our loved ones. I have written to my mother asking her to subscribe for *Daily Word,* for I know it will bring her nearer to Him, and she will find the peace of mind that only He can give."

A Birthday for Wee Wisdom

August is the birthday month of *Wee Wisdom,* and a very special number is being prepared for its young readers. One of the special features of this birthday

number is the beginning of a new series of Jet stories that we feel sure our readers will enjoy. Here is a letter from one of our *Wee Wisdom* readers: "I am thrilled to know that there are to be more Jet stories soon. I am now reading 'Jet's Neighbors' to my 3A grade children. When I told them that more Jet stories would be published soon the children clapped their hands. Your stories of Jet remind me of some of my grandmother's stories, and they are very interesting to me."

Third Streetcar Card

In the latter part of April Unity issued its third streetcar card, which is designed to be posted in streetcars and buses of Kansas City during a three-month period. The card bears a picture of the tower at Unity Farm and in large lettering the words "Prayer, the invisible armor of fighting men." There follows a prayer for those in the service in which we invite everyone to join:

"The love of God surrounds you.
The power of God protects you.
Wherever you are, God is."

Much favorable comment has been received about the card. One woman told us that she noticed the streetcar card and she says the message on it brought her such assurance for the safety of her loved one that she turned to the woman sitting beside her and asked her if she had read the card. The woman answered that she had, that she too had a loved one in the service and that she had been sitting there memorizing the words. We hope many others have found new courage and comfort from our streetcar message.

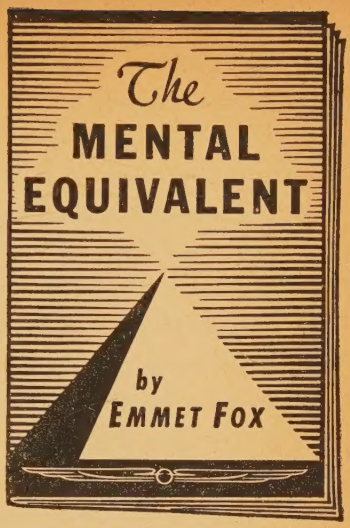
Free Cards and Pamphlets for Soldiers

It is a joy to have repeated calls for the free cards and pamphlets that Unity has prepared for men in service. The following literature is available and will be sent without charge upon request.

Cards:
- Prayer for Protection
- The Prayer of Faith
- For Thy Benediction
- A Free Man's Prayer
- Prayer for a Loved One
- I Pray for You

Pamphlets:
- Antidote for Fear
- His Protecting Spirit
- The Ultimate Victory
- Young Man in Uniform

You can help others with » » » »



DO YOU REMEMBER how you first learned of Truth? Perhaps it was through some friend, a book, or a magazine. It may have changed your whole life, and you wish you could help others so they too might have this freeing, vitalizing knowledge of Truth. Perhaps you have wondered what would be the best way to introduce the principles of Truth to your friends or neighbors.

THE MENTAL EQUIVALENT is the ideal booklet for this purpose. It is simple and understandable, and it gives definite instructions about how to demonstrate good. Its teachings are acceptable to every person, regardless of his faith, and the booklet makes an appropriate gift for anyone.

The author of this booklet is Emmet Fox, who has spent many years in teaching and demonstrating the principles of Truth, and its message has been tested and proved in his own life and experience.

The price of THE MENTAL EQUIVALENT is 10 cents. At this price everyone may feel that he can give as many copies as he wishes to those he desires to help. Send for your copies now and begin to spread the Truth. You may have 12 copies for $1. A convenient mailing envelope is included with each booklet.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

You Are God's Investment

God has invested in you His power, His love, His wisdom, and His substance, and you are here to do His will and work. He is ever willing to work with you through His laws, and if you follow these laws He will not let you fail, for you have His promise that whatever you do will prosper.

God's laws for your good are the basis of the Unity Prosperity Bank plan, which will show you how to work with Him to prosper His investment. Why not send for a Prosperity Bank and learn how to work with spiritual laws to achieve the good you are seeking to express in your life? As you follow the Bank plan Silent Unity prays with you. And when you have completed the drill, which is a part of the plan, the substance you have thus blessed may be used to send UNITY to your friends. In this way you have the opportunity of sending Truth into the lives of others.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-7-43

Resources Unlimited

Are you, like many others today, having to face new experiences? Have the usual activities of your life been enlarged or tailored to fit the changing times?

If you are being called upon to alter your plans because of present conditions you perhaps are asking these questions:

What have I to look forward to?
What good can come out of all this?

The answer is to be found in a series of five articles, "Resources Unlimited," that will appear in

Progress Magazine

beginning with the August issue. Each article shows you how to cope successfully with changing conditions and how to realize blessings from every experience. The author of the series is Dr. Ernest C. Wilson, well-known Unity lecturer and editor of PROGRESS magazine.

So that you may have all five articles, why not order a subscription for PROGRESS now and receive the interesting articles, stories, and popular features this magazine contains the year round.

Progress is $1 a year.

Unity School of Christianity, 917 Tracy Avenue, Kansas City 6, Mo.

A Free Man's Prayer

Almighty Father, lift up my heart and mind that I may serve You. Give me the courage to do the things that come to me to do. Keep me from downheartedness. Give me the wisdom and the joy to keep the hearts of those around me lifted. Give me willingness to share in the common responsibilities.

Wherever I may be, let me never lose sight of Your presence. Though I stand surrounded by fear and peril, sustain me. I shall not be afraid when I know that You are there.

To You I intrust my life, my country, and my ideals. I am but trying to fulfill Your will the best I know how. I work not to destroy but to preserve the good, not to enslave others but to liberate the enslaved in all lands. The victory for which I pray, which I try to serve, is the victory of all humanity.

Let me not fail in my faith in the dignity of the human spirit. Let me not falter in the vision of a nobler, kindlier way of life. Let not the love of freedom fade from my heart.

Lord, lead me on to the tasks that lie ahead of me, to the labor of uniting the nations of the earth, to the peace founded not on force but on the mutual respect of free men. Amen.

UNITY